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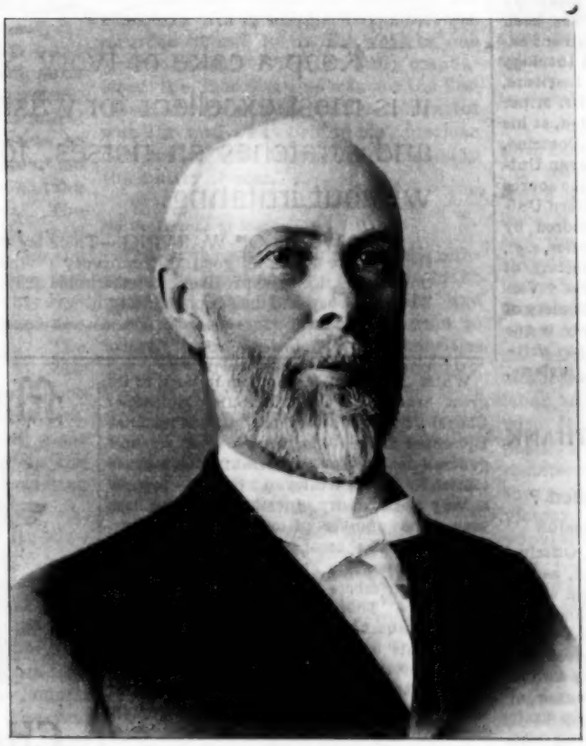
Zion's Herald

WEDNESDAY, MAY 17, 1899



Professor Milton S. Terry, D. D., LL. D.

Prof. Milton S. Terry, D. D., LL. D.

DR. TERRY, the review of whose latest book we present in this issue, and whose portrait appears upon our cover, was born of Quaker parentage near Albany, N. Y., Feb. 22, 1840. Trained on the Heidelberg catechism in a neighboring Dutch Reformed Sunday-school, he was converted too early to remember much about it, but at twelve years of age was not a little concerned to know what church to join, and did not decide until he was eighteen years old. He was licensed to exhort two months after full reception into membership, and a local preacher's license followed one year later. He prepared for college at the Charlotteville Seminary, and entered Troy University, but the failure of that institution discontinued his college course. Two years of study were pursued at Yale Divinity School, and he obtained the scholarly inspiration of his life from President T. D. Woolsey, Noah Porter, James Hadley, Timothy Dwight, George P. Fisher, James Hoppin, and W. D. Whitney — all at that time active professors with whom he had studies. He made himself familiar with ten languages, took special joy in Hebrew and Greek studies, and found time to keep them in hand in all his pastorates. He joined the New York Conference in 1863 and was a pastor twenty years, four of them presiding elder of New York District. He has been professor of Hebrew and Old Testament exegesis ten years, and of systematic theology four years, in Garrett Biblical Institute, Evanston, Ills. On the death of Dr. Miner Raymond, Prof. Terry was transferred, at his request, to the chair of Christian Doctrine. He received his A. M. from Wesleyan University in 1870, D. D. from the same source in 1880, and LL. D. from Northwestern University in 1895. He has been honored by membership in various learned societies, *e. g.*, "American Oriental Society," "Society of Biblical Literature and Exegesis," the "Victoria Institute and Philosophical Society of Great Britain," etc., etc. Dr. Terry is the author of other books of note, and has written much for leading magazines, reviews, and the religious press.

TWENTIETH CENTURY THANK OFFERING

What Objects are Included?

INTERPRETATION BY THE COMMISSION

THE Twentieth Century Thank Offering Commission, having conferred, as far as practicable, with the Bishops from whom the appeal to the church proceeded, and having carefully considered suggestions which have been made by many friends, agrees that gifts made by our people exclusively for the permanent endowment of any forms of church work now existing, but not for their current support, or for the founding and permanent endowment of new forms of church work, should be reckoned as part of the Twentieth Century Thank Offering.

This interpretation includes, therefore, endowments and special gifts, —

1. For Education, as represented either by particular schools in this country and in foreign lands, or by a general Educational Fund for the aid of needy schools.

2. For Charitable and Philanthropic Work as previously set forth.

3. For Endowment Funds for City Evangelization.

4. For Invested Funds for the support of Conference Claimants.

5. For the Payment of Debts on our various kinds of church property.

— Rev. Dr. E. E. Hoss, editor of the Nashville *Christian Advocate*, has been appointed fraternal delegate from the Methodist Episcopal Church, South, to our next General Conference, and Bishop E. R. Hendrix is to represent that church at the British Wesleyan Conference in 1900.

Keep a cake of Ivory Soap at the barn, it is most excellent for washing galled spots and scratches on horses, for it will cleanse without irritating.

A WORD OF WARNING.—There are many white soaps, each represented to be "just as good as the 'Ivory';" they ARE NOT, but like all counterfeits, lack the peculiar and remarkable qualities of the genuine. Ask for "Ivory" Soap and insist upon getting it.

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While American Methodism in both of its great branches — the Methodist Episcopal Church, South, no less than the Methodist Episcopal Church — mourns a distinct and general decline in membership, the mother church — the Wesleyan body — reports a very satisfactory increase for the last year. The number of members has grown by 4,887. The total membership is now 447,135. There is also an increase of 1,136 of members on trial, and of 1,094 in juniors. There is further a growth of 54 in the number of candidates for the ministry. This is the largest connectional increase reported since 1894, and ranks with the four largest increases of the last twenty years. There is good promise of a still larger growth during 1899. If asked to give a reason for a gain across the water and the steady loss here, we should find it perhaps in the fact that the Wesleyan Church has been truer to its genius and history, and has not made place, so much as has American Methodism, for what is new and novel. As noted elsewhere, the spirit of evangelism has been emphasized and magnified. With us it is unmistakably falling into disfavor. The young people's movement, also, has not absorbed attention and dominated the churches across the water as it has in this country.

AN UNUSUAL NOVELTY. — Occasionally there is a specialty brought out by the Paine Furniture Company which we feel to be of great interest to our readers, and when such articles are offered we like to call attention to them. The Japanese metallic furniture described today under the heading "Coppered Oak" is something which is quite out of the beaten path of trade. We urge our readers to see it.

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Zion's Herald

Volume LXXVII | Boston, Wednesday, May 17, 1899 | Number 20

Zion's Herald

CHARLES PARKHURST, Editor.

GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

Price, $2.50 a year, including postage

36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Dewey Coming Home

The Navy Department has announced that mail for the Olympia, Admiral Dewey's flagship, should be forwarded to the care of the United States Despatch Agent, London. Admiral Watson will sail for Manila from San Francisco this week to assume command of the naval forces in Asiatic waters. The Navy Department cabled Admiral Dewey, some time ago, that he was at liberty to return home whenever he wished to come, and he is about to take advantage of that permission. The rapid progress of the army, the small amount of work that remains for the navy in the Philippines, and the fact that the climate of Manila is a very trying one, have doubtless influenced the Admiral in making his decision. The Olympia will come *via* Suez to New York, and will be given a welcome such as never man-of-war received before. There is no question as to the place which Admiral Dewey occupies in the minds and hearts of the American people.

More Troops for Manila

The War Department is preparing to send four regiments of regulars from New York to Manila through the Suez Canal, and two regiments from San Francisco. The troops sailing from New York will be sent in the army transports Thomas, Meade and Logan. The first named will be ready to sail the latter part of this month, and will be able to carry one full regiment and a battalion. The Logan will carry 1,700 men, and the Meade 1,300. The regiments to go out in these ships are the 7th and 19th infantry, and the 1st and 7th artillery. The 19th is now in Porto Rico, and the others are scattered along the Atlantic coast and the eastern posts. The transports will return from Manila to San Francisco, as they are needed in the Pacific. As soon as they arrive the chartered steamers, now employed as transports, will be returned to their owners. The 6th and the 16th infantry will sail from San Francisco for Manila by the end of May. The Hancock has just reached Manila with the 21st infantry, and eleven batteries of artillery are due there very soon. The volunteer troops are likely to be retained until the arrival of all the regulars now on the way.

Again the American

It seems that the Burmah Railway Company in India invited six English and two American firms to bid for the construction of the Goktick viaduct. The contract having been awarded one of the American firms, Lord George Hamilton, secretary of state for India, was asked in the House of Commons why British manufacturers were set aside. He replied that while the British firm making the lowest bid agreed to complete the work in three years for $880,000, the American firm to which the contract was awarded offered to do the work in one year for $300,000. The secretary emphasized the fact that this was not the first instance in which the British contractor was far and away behind his American competitor both in point of time and in the matter of cost.

No Resistance in Idaho

The savage outbreak among the miners of the Cœur d'Alene region in Idaho paralyzed the local authorities and made it necessary for the Governor to appeal to the United States authorities for aid. Five companies of regulars, two of which were colored, were promptly despatched to the place, the orderly part of the population rallied around the officers, and lawless miners were rounded up by the hundred without resistance. Many fled, only to be pursued across the mountains and subsequently to be brought in by the soldiers. They are guarded by the regulars in an improvised jail, and will be turned over to the civil authorities for trial in the civil courts. Persons and property are thus afforded ample protection by a mere handful of troops, nearly half of which are colored. If only there were some short cut to afford the same protection to the Negro in the South, our system of federal government would leave little to be desired.

Barbarous States

Since the days of the abolitionists such vigorous condemnations of the treatment of the Negro by the South have not been heard in Boston as fell from the lips of distinguished speakers at an anti-lynching meeting in the People's Temple last week. It was an ex-Governor of Massachusetts who declared that "Nothing in the history of the Dark Ages, nothing done by the Spaniards in Cuba or by the Turk in Armenia in the present age, nothing described in any work of fiction, can be cited, I venture to say, which surpasses in brutality these atrocities perpetrated upon American soil in this golden decade of the nineteenth century." Such States the speaker declared were "barbarous States." Ex-Attorney General Pillsbury wondered if it were not time to recall our soldiers from the Philippines to put down this new "rebellion against humanity." Archibald M. Grimke, who was United States consul-general at San Domingo during Cleveland's administration, gave a careful delimitation of the lynching class in the South that will attract wide attention. It was a frightful indictment to which Boston listened, but the facts seem quite to warrant it. The hopeful sign is that the whole country is beginning to realize the enormity of the crime of lynching.

Investigating Marlboro Strike

A committee appointed by the Twentieth Century Club has recently reported the result of its investigation of the strike among the shoe workers at Marlboro, Mass. It lasted twenty-five weeks, and the manufacturers won. It ended May 5 by the strikers accepting work as individuals without losing their status in the organization. This was the crucial point of the strike, and in yielding that the strikers are beaten. The manufacturers freely admitted the right of labor to organize, but refused to deal with it in an organized form. This position was inconsistent, but it has been maintained. To win it at the expense of the prosperity of the town is a barren victory. It is said that one-third the population has removed to other cities; that 1,200 of the strikers have returned to work; that 1,200 are now employed in other places; and that 1,100 are still idle. The savings of years have been wiped out, and many of the strikers have lost their homes. It is claimed that the labor organizations had abused their power and dictated terms to the manufacturers till the situation was intolerable, but hereafter the dictation will come from the other party. As long as manufacturers combine, laborers will try to imitate them, but it has been demonstrated far too many times that even organized labor is no match for organized capital.

China's Projected Railway System

The opening of the Chinese Empire to modern enterprise has resulted in large concessions to foreign countries for building railroads. In 1876 the first Chinese railroad was built by the Government, but owing to the prejudice which existed against anything new it was only used a few years. Five years later an English engineer discovered a sort of tramway running into the coal

mines. This road has been gradually extended 350 miles, and now connects Pekin, the capital, with several important treaty ports, forming the nucleus for the proposed system of roads. Russia demands a concession for a line to run from Manchuria to Pekin. British and German capital combined to construct a line, 700 miles long, connecting Tientsin and Shanghai. A Belgian syndicate has under construction a line 650 miles long, connecting Pekin and Hankow, the most important interior town of China, having a population of nearly a million. British and Italian concessions include a series of lines penetrating the great coal regions. In 1898 the Americans secured a concession for a line from Canton to Hankow, 600 miles long. It will pass through an agricultural region with a population equal in numbers to that of the United States. British promoters hope to connect the Indian Railway system with the Trans-Siberian Railway by building roads through China. The Chinese Government has planned to own all railways within its limit in time. Most of the proposed roads are to be built with foreign capital, secured by mortgages, the roads to become the property of the Government after the mortgage is paid. China has only about 300 miles of railroad completed at the present time, but with the addition of the roads already proposed she will have over 3,000 miles.

Surplus of Insurance Companies

The Appellate Division of the Supreme Court of New York has decided that when an endowment policy in a life insurance company matures the holder is entitled to a proportional share of the total surplus earned by the company during the term of the policy. The policy in question became due in 1897. It had been running fifteen years. The insured was paid its face value of $20,000 and $3,932 as his share of the surplus. He sued to recover $7,087.38 as his proportional share of the surplus of $56,731,703 earned during that time by the outstanding policies of the company. The court referred to has sustained his contention. It seems that in New York it is the custom for the companies to set aside two-thirds their surplus earnings for the benefit of the stockholders and to divide only one-third among the policy holders. Such a course makes a safe company but it is contended that the proportion set aside is far too large. The case now goes to the Court of Appeals, and it will probably be a long time before it is finally settled. It is one of the most important cases in connection with life insurance that has been passed upon by the courts for many years.

Sunday Newspapers in England

The second attempt to start Sunday newspapers in London is not likely to succeed any better than the one made some years ago by an enterprising American. Two of the leading dailies recently announced a Sunday edition. An indignant storm of protests was raised at once. The Bishop of London, John Burns the labor leader, Sidney Webb the socialist, Hugh Price Hughes and other Nonconformists were united in opposing this robbery of the British working-men in taking away their day of rest. Lord Rosebery declared his opposition to the plan and publicly besought the rival proprietors to declare a "truce of God." The secretary of state for home affairs, replying to a deputation of prominent leaders, declared that, while he did not see how the Government could take action, he was entirely in sympathy with the opposition to the new departure. One of the offending publishers offered to suspend further publication if his rival would do the same, but up to this time he has not consented. In the face of such a widespread opposition, added to the fact that the venture is a losing one, it is not likely that there will be many more issues of Sunday papers in England for some years to come.

Blind Men's Libraries

A machine has recently been invented for transcribing reading matter for the blind. It resembles an ordinary typewriter, but makes deep indentations in the paper instead of writing with ink. There is one of these machines kept busy in the free reading room for the blind in Philadelphia, and its work is supplemented by several hundred volumes of books printed specially for the blind which are available for all who care to use them. During certain afternoons of every week volunteer readers entertain those who come to make use of the library. The instant success which has attended this new effort to minister to the blind will encourage other public libraries to adopt the plan. The Congressional Library at Washington inaugurated afternoon readings to the blind by volunteers some time since. One of the recent additions to the New York State Library is a department from which the blind may borrow books. These are sent and returned either by mail or express. Every encouragement will be offered to induce the blind to improve this opportunity, and a canvass is being made to ascertain the number of blind persons residing in the State.

Politics and Religion in Austria

About three months ago the German leaders of Austria, quite to the surprise of all expectations, took up the theory that there was no political emancipation for them as long as they remained in the Roman Catholic Church. Previous to this time they had resented clerical interference in political matters, but there was no hint that they would carry this opposition to the extent of becoming Protestants. This they appear to have done in large numbers, more especially in Bohemia, and the Cardinal Archbishop of Vienna has issued a pastoral letter of warning to the faithful. In the contest between Czech and German there is so deep a hatred that the wisest words that counsel peace are unheeded. The centre of agitation is the kingdom of Bohemia. Here the German elements openly declare their intention to separate from Austria, and seek union with Germany. Since they believe they would meet a warmer welcome as Protestants than as Catholics, they are carrying on a vigorous campaign of proselytism with most astonishing results. Naturally it would be a great addition to Germany if Bohemia should join it, but politically it would disturb the peace of Europe, unsettle the balance of power, and most certainly incite Russia's opposition. The prolonged unrest in Austria is an ill omen in these days when the world is hoping for peace.

Queen Victoria's Last Public Appearance

June 22, 1857, Queen Victoria and the Prince Consort opened the South Kensington Museum. Today the Queen lays the foundation stone of the Victoria and Albert Museum, which is the last of the group of buildings at South Kensington. Many prominent guests will have a place on the platform erected for their accommodation, but the Queen will not leave her carriage. She has caused it to be understood that this will be her last public appearance. The old Kensington Palace has been restored, and is about to be opened to the public. Last Monday the Queen paid a visit to it, and was taken to the room in which she was born and in which she was sleeping when the messengers aroused her, sixty-two years ago, to tell her that her uncle, William IV., was dead, and that she was the Queen of Great Britain.

Reina Mercedes

Last Saturday the former Spanish cruiser Reina Mercedes left Santiago for Norfolk. The Merritt-Chapman Wrecking Company succeeded in raising her, March 2, and if they deliver her at Norfolk they will be paid for their services; otherwise they will get nothing. This ship was built at Cartagena in 1887, is of 3,090 tons displacement, and was credited with a speed of from 14 to 17 knots. After the battle of July 3 an attempt was made by the Spaniards to block the entrance to Santiago by sinking this ship across the channel. Being detected in the attempt, they were disconcerted by the furious fire poured on them by our ships, and sunk her well in shore, where she offered no obstruction to the entrance. She will be thoroughly overhauled at Norfolk and then be taken into our navy — the largest of the Spanish ships captured during the war. A sister ship, the Reina Christina, was sunk at Manila by Admiral Dewey's fleet.

Discontent in the Cuban Army

In order to secure the $3,000,000 now in the hands of General Brooke, the soldiers of the Cuban army must give up their arms and disband. If they will do this, each man will be paid $75 in cash, but they are very unwilling to assent to the terms. It is understood that General Gomez agreed to this arrangement, but subsequently changed his mind. The Cuban generals held a meeting last Saturday and voted to refuse to assist in the distribution of the money to the soldiers under the restrictions expressed and implied. People are looking for a manifesto from General Gomez, although General Brooke is quoted as saying that all difficulties in the way will speedily be

removed and the differences adjusted. The management of this troublesome feature has thus far been prudent and conservative, and it is hoped that some satisfactory method may yet be found to reconcile the army to the American policy.

Steel Rails from England

While we are reading of the increase of our foreign trade in iron and steel products, it is a surprise to learn that the Boston Elevated Railroad Company has just imported three hundred tons of steel rails from England to be used on its new structure. The manager of the company is quoted as saying that he had made every effort to buy the rails in this country, but that the price charged by the Trust was exorbitant. So he asked for bids from English firms, and found that he could buy the rails in England, pay the freight charges and the heavy duty, and still save about thirty per cent. on the price charged by the American manufacturers who were tied up in the Trust. This is certainly a most remarkable condition of things, and it calls for a change in our policy at some point.

Cretan Affairs

Under the High Commissioner, Prince George of Greece, affairs in Crete are improving. The Assembly has rescinded its decision that the Candia massacres should not be considered political crimes, and by this action a way is opened to grant amnesty to the Mussulmans who took part in them. A loan of 9,000,000 drachmas (about $1,737,000) has been authorized, provided the rate of interest shall not exceed three per cent. Of this amount about half will be loaned to the sufferers during the troublesome times in 1896 97, and the remainder will go to reimburse foreign powers for expenses incurred by them. The Italian Government has sent a detachment of nearly 100 officers of the Carabiniers to assist the High Commissioner in reorganizing the police force of the island.

Ordination of Dr. Briggs

Rev. Charles A. Briggs, D. D., became *persona non grata* in the Presbyterian Church because of his advanced views concerning the question of inspiration. Two years ago he was ordained a deacon in the Protestant Episcopal Church. After undergoing the regular period of a novitiate and satisfactorily passing the examination of the Standing Committee of the Diocese of New York, Bishop Potter announced that he would proceed with his ordination as an elder last Sunday. Two or three protests were filed and many muttered threats were heard, but on the appointed day when the Bishop, as required by the Book of Common Prayer, challenged any to come forth and show any crime or impediment for which he ought not to be received into the ministry, not a voice was heard. The ordination proceeded after the usual manner and Dr. Briggs is now a regularly ordained elder in the Protestant Episcopal Church. The matter of his reception and ordination has occasioned, and will still occasion, much criticism; but Bishop Potter acted clearly within his rights in the case. He is thoroughly acquainted with Dr. Briggs and thoroughly conversant with the views which he promulgates. If, speaking for the church of which he is an honored Bishop, he is willing to assume the responsibility of ordaining him, there does not appear to be any call for action on the part of other branches of the church.

Taxing Land in England

The English law taxes land, not according to its value, but according to the income derived from it. Large residential estates, with castle, offices, conservatories, greenhouses and stables, may escape without paying any tax because the owner gets no revenue from them, while the tenant farmer must pay a tax. A conference of delegates from various trades unions has recently demanded reform in this particular, and the outlook is favorable for legislative action. Not only this, but the conference took an advanced position in favor of an extension of the right of eminent domain in that it resolved in favor of giving the local authorities power to acquire any land at a fair price, for any purpose deemed for the public good. This last provision would enable the Government to get the people to work on the land and make it productive, and to build houses for the working people. It was also decided that one of the simplest remedies for the inequalities of taxation is to be found in the enactment of a law providing that the Government may at any time buy the land at its assessed valuation. The movements of these land reformers will be watched with much interest both in England and America.

Novorossyisk's Remarkable Development

At the northeast corner of the Black Sea, near the extreme western end of the Caucasus Mountains, is an excellent harbor which never freezes. It is not far from one of the finest wheat growing regions of southeastern Russia. To secure an inexpensive transportation of this wheat to a ready market, the Russians built a railroad from the little port of Novorossyisk extending to the most productive parts of the provinces of Kuban and Stavropol. The result was marvelous. The town began to grow immediately, and has already developed into a bustling, busy city of 35,000 inhabitants. Last year it shipped almost a million tons of wheat alone — to say nothing of other shipments. Manufacturers of Portland cement, growers of tobacco, and producers of petroleum are alert to secure the advantages offered by this new outlet to the markets of the world.

Annual Production of Gold

It has been estimated that the world's production of gold during the year 1899 will amount to $350,000,000. This is more than the estimated amount produced during the first thirty-three years of the present century, but it is only $60,000 000 in excess of the production of 1898, and the production of 1898 exceeded that of 1897 by $52 000,000. From South Africa alone the production last year reached the enormous sum of $80,000,000, and the present indications are that the output for this year will show an increase of $7,000,000. Considerably more than one-fourth the world's production comes from South Africa. Gold-seeking has been reduced to a science, and accidental discoveries of gold play but a small part in the returns. For this reason the estimates of future production may be relied upon the same as computations of the yield of cotton or wheat.

Events Worth Noting

Russia has issued an edict prohibiting any Jew, whether native or foreign born, from living in St. Petersburg.

The 25th annual session of the National Conference of Charities and Corrections opens today in Cincinnati, Ohio.

The American Bicycle Company, under the management of A. G. Spaulding, was incorporated last week in Trenton, N. J., with a capital of $80,000,000.

Ex Attorney General Charles E. Littlefield, of Rockland, has been unanimously nominated to succeed the late Representative Dingley in the Second Maine District.

Admiral Kautz telegraphs that all is quiet at Apia, and that he has withdrawn the marines from guard duty on shore, as their presence is no longer necessary.

The Industrial Commission has begun an investigation of the operations and effects of trusts. The members to whom this part of the work was committed are in session at Washington.

Fierce forest fires have been raging in Maine, New Hampshire and Vermont this week. Farm buildings, a large quantity of cord wood, and much valuable timber have been burned.

Hon. Roswell Pettibone Flower, ex-Governor of New York, died at Eastport, L. I., last Friday. He was 64 years old, a prominent politician and financier. His death nearly precipitated a panic in Wall Street.

General Otis reports the sailing from Manila for San Francisco of the transports City of Puebla, Zealandia, Pennsylvania, Nelson, Cleveland and St. Paul. None of the volunteer regiments are on board, all the troops being needed in the Philippines.

The Peace Conference will assemble at The Hague tomorrow. While there is considerable skepticism as to practical results there is a widespread belief that the simple fact that such a conference of distinguished men can meet for such a purpose is of itself ample reward for the far seeing ruler who made it possible.

The terrible tornado which swept over Eagle Pass, Texas, last week, killed more than twenty people outright and wounded about a hundred. The disastrous wreck on the Reading Railroad, in Pennsylvania, caused the death of twenty-nine passengers and seriously injured fifty more. It was one of the most fatal accidents that has ever happened in this country, and no satisfactory explanation of the cause of it has yet been offered.

WALKING HUMBLY WITH GOD

PRESUMPTION toward God is the most heinous and harmful of all presumptions. Some students of Scripture consider it the unpardonable sin. At all events, it is a sin from which most consciences shrink with a peculiar dread and horror. To defy the will of God, to dare His vengeance, to resist and condemn His providential leading — these are things which the worst, as well as the best, of men shrink from doing.

"Walk humbly with thy God," said the old prophet. It was one of the three requirements in which he summed up the moral law. The other two related to men; but this precept opened a new and higher range of obligation. It defined man's attitude to God — the attitude most becoming in man and most acceptable to God.

One of the most meet and beautiful and comforting of all prayers is that plea of the wounded or baffled soul: "Thy will, O God, be done!" It is the one prayer, of all prayers, that leaves nothing to be regretted or recalled. It is the pure exhalation and fragrance of humility. The soul gives everything up to God — itself, its dear ones, its future. The child comes close to the Father and leans hard on the supporting hand.

All this sweet and intimate and helpful relationship between God and man, between Father and child, becomes impossible, is forfeited, when man ceases to walk humbly with God. The first shadow of presumption on the human side is like a wedge of darkness, riving asunder God and His child. The first "I will not," set up against God's "Thou shalt," is like a self-imposed verdict of eternal banishment for the wilful son. God must walk straight on in the path of His changeless law and His far-seeing purpose. He cannot go aside with the child. If the child departs, it must be alone. This is the dreadful thing about rebellion against God. God cannot transgress, even to overtake and recall the wanderer. God must go on, just as the planet goes on in its orbit, though the blazing, wayward meteor flies off into space.

Would that, in this presumptuous age, men might recover some of the grand straightforwardness, the peaceful serenity, the beautiful and fitting humility of the elder generations that walked humbly with God! As it is, the world is full of uneasiness and erraticism. Men, especially young men, are breaking away from the divine leading, trying to guide, trying to explain, trying to save themselves. Modern thought is full of denials and defiances. Everywhere are meteoric, wandering theories, utterances, and modes of life. Society is becoming more and more individualistic. Every man walks by himself, not humbly, but arrogantly. And so the breach widens between God and His children.

Is there not a responsibility, arising out of this condition of modern life, for the younger generation in our Christian churches today — they who are to determine the attitude, moral and intellectual, of the next generation? Let them hold fast to the old teaching of dependence upon God. Let no undue consciousness of the wisdom and power and brilliancy of the age (an inheritance which they are to share and increase) make them less humble, less trustful, less obedient in their walk with God. The men and women of the future, if they cease to rely upon God, as the men and women of the past have relied upon Him, are sure to become moral and intellectual decadents. The grand characters of the world have been, and always will be, the souls that have allied themselves with what is divine in life — with the principles, the movements, the inspirations, that emerge from the mind and the character and the will of God.

OUR PRESIDING ELDERS IN NEW ENGLAND

IF the tide of defeat is turned, our presiding elders must lead the van. That something needs to be done, is clearly manifest. Just what needs to be done, is not so clear. For three long years there has been a constant dinning of the call to pay off the missionary debt. The debt was an insignificant affair every way, and ought to have been wiped out in three months, but it took three years. In the meantime the church was schooled to the idea that it was a sublime and incomprehensibly difficult thing to raise less than $200,000 to pay off a debt that had been several years in accumulating. With such an impression crammed into the minds of our people, no wonder that they lost sight of everything else. No wonder that our preachers and even our presiding elders failed to remember that there were other interests to be promoted and conserved.

Then this perfunctory calling for reports of "missionary and other collections," as is the custom at our Annual Conferences, has educated our people and preachers to think that the supreme work of the pastor is to see that "all the blanks are filled." We do not seem to realize that a thing good enough in itself may be worked to death and become a hindrance rather than a help. Besides, if a preacher's standing and hope of promotion are based on the size of his missionary or any other or all other collections, then we are guilty of encouraging and stimulating an unworthy, because it is a mercenary, motive. It can never permanently help even the best of causes if improper motives are at the foundation of effort.

It may be said with a show of truth, "These things ought ye to have done, and not to leave the others undone." Our presiding elders can do much in many ways to bring about a change that shall put things in right relation to each other. By all means take the collections, and take them all, and fill all the blanks. Above all, see that every collection is taken in due time. But taking collections is not the chief end of man; much less is it the chief end and employment of a Methodist preacher. The great thing is, first of all, to build up the church in the knowledge and love of God; and the second is to win sinners to the fold of the world's Redeemer. If these two things are done, there is a genuine revival, no matter how small or how great, no matter how poor or how rich, the church. And if the condition above indicated continues, then the revival becomes perennial, and the sowing and reaping and the vintage overlap, and there will be a continual scene of rejoicing.

Our presiding elders can do very much to bring about this state of things. Get through the routine business to the last detail; the ordinary business needs care. Follow up the quarterly conference with a prayer-meeting. Set the officials to praying for the outpouring of the Spirit and the revival of the work of God. Stir up the Sunday-school workers. Bring all the young people's societies into line. Make the people understand that defeat is to be changed to victory. Make everything give the right of way to salvation. Already the elders are working in the lines suggested. The urgent appeal of these servants of the New England Conference appeared in last week's issue. We learn that personal messages of a similar nature have already gone forth from other presiding elders to their pastors. They are, therefore, grandly leading the way in all of our borders in evangelistic effort, and for these reasons we are confident that glad results are immediately to follow.

LOSING THE POWER TO BECOME MORALLY INDIGNANT

THE *British Weekly* of April 27 contains a verbatim report of the sermon preached in the City Temple, London, April 25, at the Cromwellian celebration in connection with the National Council of Evangelical Free Churches, by Rev. Joseph Parker, D. D. Perhaps no sermon in these modern times has created a greater impression upon the immense congregation that listened to it, and certainly no message has received such wide publication. Cablegram and telegram, and now the printed page, bear the sermon, with its prophetic and startling announcements, to the wide world. Dr. Parker is preaching to every kindred, tribe and tongue. The preaching is to the church universal, and is especially needed. The text is in Ezra 9: 3: "When I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonied" ("unmanned, humiliated, shattered"). The burden of the preacher, like that of Ezra, is that the church has become so degenerate that it has lost the power to be morally indignant at wrong-doing, and that it no longer normally protests against and condemns evil. But no summary can do the preacher justice. He says: —

"We have lost the genius of indignation; no man is astonished now. When we lose astonishment at moral outrages, sins, crimes, we are no longer worthy to live. But we are fallen on quiet times; we live on very neighborly terms with men who misrepresent the Christ, and we call it courtesy, good neighborhood. So many of us are invalids that we do not like even strong language. If a man were to rise among us now who took strong measures under certain ecclesiastical provocations, we would make partly a livelihood out of him by condemning his violent

methods. We do not like violence; I believe in violence after every other method has been exhausted. Until we get back conviction, and conviction that will make itself felt, our rhetoric is but a noise.

"Ezra was the Cromwell of the Old Testament; a scripture-reader, quite a priest and a scribe, saturated with the law, permeated by the spirit of righteousness; a right valiant and outspoken man. He would have a hard time of it if he lived now! . . . I have no doubt whatever that if Martin Luther were to return we should expel him from this church. What else could we do with a man who called Calvin a beast, and described the Epistle of James as an epistle of straw, and variously occupied himself on the Sabbath Day not according to our notions? . . . Paul said, Many walk of whom I have told you often, and tell you now, even weeping, that they are the enemies of the cross of Christ. No outward enemy beat down Ezra; the great collapse was internal. Only Christians can inflict deadly damage on Christianity. The atheist can do but little; his is a blunt axe and wanting in weight, and he himself is wanting in skill; but any man who drinks the blood of sacrament and then breaks his word hurts, not his theology, but his God, his Saviour; he renews the tragedy of the Cross. What do we do now? We say, To err is human; no doubt some little breach was committed; certainly this or that may have occasioned a good deal of solicitude and even pain, but we must hope for the best. That is not the right talk, and that is not the right tone; but you can never talk about another man's faults in the right way until you have fronted yourself and told yourself that you have crucified the Lord; and in the degree in which you have thus brought the crime home and punished yourself, you will be able in a tone that has redemption music in its cadence to reprove another man. We must not attempt to make ourselves virtuous by magnifying the vices of others; we shall be following Ezra in his noblest course when we pray for those who have sinned, and yet speak about that sin in frank, explicit, emphatic, unmistakable words. We want free speech and frank speech, true speech that goes through and through the case."

The preacher thus brings home to the conscience of Christendom the solemn and unmistakably true and significant message that there is no phase of church life more alarming and dangerous than when the power to become morally indignant at evil no longer exists. Perfectly natural was it for Dr. Gordon of the New Old South Church, on a recent Sunday, in preaching upon the urgency of protesting against error, to break out with the dynamic inquiry: "For God's sake, what has He set us in the world to do?" And the *Nation* of last week voices our thought in saying: "What we need today in America is not so much skill in concocting cures as concern about evils. Indifference about either public or private morals is the curse of our day and nation. . . . Why has it already come to be considered good American doctrine that even American preachers of righteousness must not say anything to annoy 'the people' when they are bent on any piece of folly or wickedness?" Jesus was not only the truth, but taught us our best lesson in the manifestation of it in this very matter. Going to the temple to worship very early in His public ministry, He found that those who were responsible for the proper observance of the rites and ceremonies of His "Father's house" had made it a "house of merchandise." His pure spirit was hot within Him, and in the flame of the white light of moral protest which the evil-doing had aroused, without a moment's delay and without a thought of ulterior consequences, "He made a scourge of small cords and drove them all out of the temple." Edersheim well says, in commenting upon the naturalness of this act: "It is not only profane, but unhistorical, to look for calculation and policy in the life of Jesus. Had there been such, He would not have died on the cross." Surely in this every disciple of Christ should be like his Master. He should accept no lower standard. He should hate sin in every form, and instantly at every revelation of its enormity the spirit of righteous indignation should be stirred within him. There is need for searching self-examination here. If evil-doing seems less evil, and if wickedness which once shocked us seems less flagrant, if we can look upon impurity without shock, if unworthy and unrighteous practices in the church no longer arouse a spirit of unconquerable protest and opposition, then we have unquestionably lapsed into a condition of moral and spiritual degeneracy which should awaken profound alarm. And we must forever face the solemn fact that this divine gift within us has become atrophied, like any other high capability of the soul, because unheeded and unused.

There is but one state lower and worse than the inability to become morally indignant, and that is seen when we deliberately condone evil of any sort and censure the faithful preachers of righteousness who cannot and will not be silent. Dr. Parker made this prayer before he began to preach: —

"Almighty God, we thank Thee for the life, the character, and the service of Thine honored servant, Oliver Cromwell! May we inherit his spirit whilst we celebrate his name; may this be no ceremony, but a time of inspiration, and renewal, and outfit in the power of the Holy Ghost. We thank Thee that he stood fast in Thy decrees and counsels, and that he hugged Thine own covenant to his heart. May we feed on the same food, and be nourished into the same nobleness, and exert the same beneficent influence!"

And he closed one of his impassioned outbursts with a fitting exhortation to every reader: "I want living Cromwells, living righteousness, living obedience to the law of God and of grace."

PERSONALS

— Rev. Dr. W. A. Quayle has been called "the litterateur of Methodism."

— Rev. Fayette L. Thompson, of Lansing, Mich., has gone abroad for some months to study in the British Museum.

— Rev. Dr. C. B. Wilcox, of Lafayette, Ind., has been invited to the pastorate of Grand Avenue Church, Kansas City.

— Rev. A. C. Wright and wife, of Kiukiang, Central China, left Shanghai, March 18, on their return to the United States.

— After evangelizing about seven months in Arizona and California, Rev. J. H. Weber is resting till camp-meeting time.

— The Boston *Journal*, in referring to Edward Everett Hale, speaks of him as "the First Citizen of Boston" — a characterization which all Bostonians will heartily approve.

— Rev. Charles W. Cushing, D. D., is to supply the pulpit of the First Church, Rochester, during the three months' absence of the pastor, Rev. Charles E. Hamilton, in Europe.

— At the recent celebration of the 70th anniversary of the Sunday-school of Pine St. Church, Bangor, Me., it transpired that Rev. Mark Trafton, D. D., is the only charter member who is alive.

— Mrs. Bishop Thoburn is at the Sanitarium at Clifton Springs. Miss Isabella Thoburn accompanied her, but did not remain. Miss Thoburn hopes to raise $50,000 for the Lucknow Girls' College, as a part of the Twentieth Century Thank Offering Fund.

— Rev. R. C. Beebe, M. D., and family, of our Central China Mission, left Shanghai, April 19, on their return home, by way of Honolulu.

— Right Hon. Sir Henry Fowler will unveil Dr. Moulton's bust at Wesley's Chapel, London, on July 7, when Dr. Parker will preach the reopening sermon.

— Rev. Francis G. Penzotti, of our South American Mission, who is agent of the American Bible Society for Central America, has been sent by the Society to Cuba.

— Rev. A. L. Cooper, D. D., of the Vermont Conference, will make his home at West Randolph, Vt. Dr. Cooper will soon go West to visit relatives and friends for several weeks.

— The many American friends of the late Rev. Charles A. Berry, D. D., of Wolverhampton, Eng., will be gratified to learn that a biography of this eminently useful minister is already in preparation.

— Bishop Warren has completely recovered from the effects of the operation he recently underwent for appendicitis. He sailed from Buenos Ayres, South America, for England, May 4, and probably will reach home in June.

— Dr. W. V. Kelley, editor of the *Methodist Review*, and Dr. O. B. Colt, of Potsdam, N. Y., members of the visiting committee of the board of trustees of Wesleyan University, spent three days last week attending class-room recitations at the University.

— At their home in Watertown, Conn., May 7, on the thirty-seventh anniversary of the marriage of Rev. and Mrs. N. W. Wilder, Mae Frances Wilder, their only daughter, and George Nelson Griswold, of Watertown, were united in marriage by the father of the bride.

— Mrs. Annie E. Jones, wife of Rev. Edwin F. Jones, a member of the New England Southern Conference, died at her residence in Providence, April 26, after almost indescribable suffering with cancer. Called from the sufferings of the earthly, she enjoys the felicities of the heavenly life.

— The church sustains a great loss in the death of Judge William Lawrence of Ohio. He was for eight years common pleas judge, ten years a member of Congress, five years first comptroller of the United States Treasury, and at the time of his death president of both the National and State Wool Growers' Associations. In the General Conference he was a valuable member in the consideration of all legal questions.

— At the sixth annual oratorical contest and convention of the Massachusetts Intercollegiate Prohibition Association held at the School of Theology of Boston University, last week, the first prize was awarded to Rev. William Walter Lucas, of Mississippi, a colored student of the School of Theology. As the winner of first place in this debate, Mr. Lucas will represent the Prohibitionist

Clubs of Massachusetts at the National Prohibitionist contest to be held in Buffalo next fall. Besides this distinction he receives the prize of $50, offered for first position by the State Association.

— Rev. J. E. Irish, D. D., retired chaplain in the United States Army, died at his home in South Madison, Wis., May 2, aged nearly 66 years.

— We regret to note that Dr. M. C. B. Mason, secretary of the Freedmen's Aid and Southern Education Society, is afflicted in the death of his mother, which occurred at Houma, La.

— Rev. George Whitaker, D. D., pastor of Trinity Church, Cambridge, and father of our publisher, has been elected president of Portland (Oregon) University. He leaves his many New England friends with deep regret to undertake this unsought but important and responsible work.

— Our venerable and beloved friend, Rev. Dr. J. W. Merrill, of Concord N. H., filled out his 91st year last Tuesday. Many friends called at his home in the afternoon to express their affectionate interest and congratulations. He is in quite comfortable health, and the sunset of his noble life is filled with serene joy and hope.

— Miss Grace Geneva Greene, a daughter of Rev. Dr. and Mrs. R. L. Greene, of South Boston, was united in marriage, on Thursday last, with Mr. William Edgar Crosby, of West Medford. The ceremony was performed in St. John's Church, the father of the bride officiating, after which a reception was held at Dr. Greene's residence. Mr. and Mrs. Crosby's wedding journey takes them as far as California.

— At the last meeting of the trustees of Boston University a gift was announced of a scholarship by Hon. A. E. Pillsbury, who, like many other of our prominent lawyers, gives his time for the benefit of the students of Boston University Law School by lectures. This is the first scholarship endowment that has been made since the establishment of the Law School more than twenty-five years ago.

— The editor cannot remember when Rev. J. A. M. Chapman, D. D., did not represent and illustrate to him the nearest approach to an ideal Methodist minister. Dr. Chapman preached last Sunday at the new church at Newton Centre, and we have found it a delightful privilege, in connection with the concluding report of the dedicatory services of that church, to present a brief sketch and estimate of this distinguished preacher.

— The telegraph announces the death of Rev. C. R. Thoburn, Ph. D., of Portland, Oregon, son of Bishop J. M. Thoburn. For several years he was chancellor of Puget Sound University at Tacoma, Wash. Upon the consolidation of that institution with Portland University last autumn he became the head of the consolidated. He resigned to take the pastorate of Centenary Church, Portland, in March. He was a young man of great efficiency and promise.

— Rev. W. A. Luce, of Taunton, writes under date of May 9: "All that was mortal of Dr. Charles H. Payne was brought to this city yesterday and deposited in a tomb in the beautiful Mt. Pleasant Cemetery. His wife and son accompanied the remains to this city, and are now stopping with the Doctor's nephew, Mr. William E. Walker. Many old friends and the immediate family of Dr. Payne gathered at the cemetery, where brief services were held, conducted by myself, assisted by Revs. B. F. Simon, W. P. Buck and H. H. Critchlow, of this city, and by Rev. S. O. Benton, D. D., of Fall River. Dr. Benton was converted under the ministry of Dr. Payne, and he made brief remarks at the grave. Dr. Payne was born in North Dighton, the next town, and so his body rests, at last, in the midst of scenes which were familiar to him."

— Rev. J. Y. Bates, D. D., of Morris Heights, N. Y., a greatly beloved and honored member of the New York Conference, was taken suddenly ill on Friday night, the 12th, and died in two hours of heart failure. He was about sixty-five years of age.

— The *Texas Christian Advocate*, in referring to the present incumbent of the gubernatorial chair, says: "Gov. Joseph Draper Sayers, while not actually a member of the church, has always been identified with our church in Bastrop in spirit and support. In fact, he was superintendent of the Sunday-school there for a number of years. His wife is a devoted member of the Methodist Church and their home is the home of the ministers. Governor Sayers is a good man and holds his present position by the largest popular vote ever cast for any man in Texas."

BRIEFLETS

It has been decided to hold the next General Conference of the Methodist Episcopal Church, South, in Dallas, Texas.

The publisher of the New England Conference Minutes for the year, C. R. Magee, has laid a copy upon our table.

That distinguished minister, Rev. R. J. Campbell, of Brighton, England, is quoted in our English exchanges as saying in his pulpit recently, in illustration of the statement that "nobody now fears God:" "If a preacher were nowadays to speak about the penalties awaiting the lost he could not stir a hair on the head of any one listening to him."

As a relief to the underlying pessimism so often heard in regard to the effect of preaching, we note the fact that Rev. Bernard J. Snell, speaking as chairman of the Surrey Congregational Union, of England, said it never was so easy to preach the Gospel of Christ acceptably to men of alert intelligence and quickened consciences as in their churches today. Never was the Bible more reverently regarded, or, he thought, more diligently studied.

The *Silver Lake Herald*, devoted to the Silver Lake Assembly and Summer Schools, is received. Rev. J. E. Williams, D. D., of Brockport, N. Y., is president of the association. A very interesting and able program is prepared. The services begin July 26 and close Aug. 11.

The Book Committee of the Methodist Episcopal Church, South, at its meeting in Nashville last week, refused by a vote of twelve to one to pass a resolution calling for the resignation of Messrs. Barbee & Smith, the agents of their Book Concern.

The *British Weekly*, in a considerate notice of the excellent record which Wesleyan Methodism is making, summarized elsewhere, says: "Hugh Price Hughes, more than any other man, has restored evangelism to its proper place in Methodism. As one of the most brilliant of the younger Methodist ministers put it to us the other day, he has made evangelism respectable. We should prefer to say that he had helped Methodists to understand better that evangelism is the great work of the Christian ministry, that the article of a standing or falling church is the care for outsiders, and that no church can live, or deserves to live, that is not continually assaulting the world of the indifferent and the ignorant."

In a personal letter from Rev. G. R. Palmer, of Livermore Falls, Me., written on May 10, appears this interesting reminiscence: "As I write 'May 10' I am reminded of the Civil War and my experience on that day as a member of General Grant's army in 1864. As we emerged from the terrible Wilderness and approached Spotsylvania, somebody in gray sent over a bullet to me which furnished a pass to the rear. Blood was a pass through the provost guard sometimes stationed in the rear in long and hotly contested battles."

Critical students of the Psalms will be interested to know that no less an authority than the editor of the *Church Quarterly Review* says in the April number: "There is indeed one very remarkable book, 'The Student's Handbook to the Psalms,' by the late Rev. John Thorpe, a very able Hebrew scholar of the best Cambridge type. Mr. Thorpe's book is indispensable to all students of the Psalms, young or old, and his remarkable investigations will have to be more fully weighed than has yet been done in any treatment of the Psalms which can be considered satisfactory."

Special attention is called to the notice of the commencement of the New England Training School, to be found on page 641. Rev. Dr. E. S. Tipple, who is to deliver the address, is pastor of St. James' Church, New York city. At the close of his five years' pastorate at Grace Church in the same city it was said of him: "Dr. Tipple has made for himself an enduring name in New York Methodism." He has many friends in New England, and because of his connection with the board of management of the New York Deaconess Home and Training School he will be eminently well fitted to present his subject, "The Supremacy of Service," in an inspiring way. To Boston Methodists who frequent the Book Concern, the soloist, Mr. Herbert A. Tnayer, of the Central Congregational Quartet, will need no introduction. Let there be a good attendance at this gathering.

Ian Maclaren, in his contribution to the *North American Review* for May, upon "The Religious Situation in England," says: "The persecution of the Puritan party in the seventeenth century laid the foundation of the American nation; and Puritanism found a home in New England, whence the Puritan spirit has been acting upon the world. Wesley's exile from the English Church created the most aggressive and enthusiastic of Protestant denominations, and has taught new methods of religious work to the Christian Church."

There are several of the late Dr. C. H. Payne's students in our six patronizing Conferences. They speak of him in the most affectionate and grateful terms. In our next issue Rev. O. W. Hutchinson of Grace Church, Cambridge, speaking for himself and his fellow alumni, will present a tribute to his old teacher. The Board of Education will meet in New York on Tuesday, May 23, to elect a successor to Dr. Payne.

Six months ago the Wesleyan Church of England decided to raise a million guineas — about $5,110,000. Already $3,475,289 has been promised, and there seems to be no reason to doubt that when the lists close on Jan. 1, 1901, the whole amount will be assured. It has been decided to use something more than a million dollars to build a Wesleyan Hall in London with seats for three thousand persons, a library, and committee rooms. It has been suggested that a college at Oxford, on the lines of Mansfield College, to be named Wesley College, would be a most appropriate monument to the distinguished son of Oxford who gave the church his name.

Dr. Cadman in Boston

THE Social Union has given Boston and suburban Methodism the rare privilege of listening to the ablest men of our own church and also of other denominations; but never was the Union more highly gratified and profited than in hearing the address delivered by Rev. Dr. S. P. Cadman, of Metropolitan Temple, New York, on last Monday evening. His subject was, "The Mission of Methodism." Though perhaps the best and most successful representative of an ardent evangelism in American Methodism today, yet he is a comprehensive student, rich in thought and in literary lore, and a creative, critical and constructive thinker of marvelous scope and power. Without a word of memoranda or note, he spoke for an hour and a half, holding without a break the delighted attention of all. Seldom have we listened to an address packed so full of strong and lucid thought and so pertinent to the crucial needs of the hour. An intuitive and charming vein of wit greatly enlivens his speech. A brief abstract of his address appears on another page.

TERRY'S "BIBLICAL APOCALYPTICS"

THIS substantial volume of more than five hundred octavo pages, by one of our most esteemed theological professors, long honored as a pillar of the church, author of three volumes in Whedon's Old Testament Commentary, together with other standard works, will doubtless prove a considerable offence to a certain class of minds. For it by no means falls into the customary grooves or follows the old paths. It exhibits indeed a remarkable and refreshing independence of thought. The author believes that only good can come from the most thorough and untrammeled investigation of the Scriptures if it be with an honest mind; that the abiding lessons of the holy writings are not at all damaged or endangered by the results of scientific criticism; that there is no room in this business for dogmatic assertion, or ecclesiastical oppression, or unmanly fears; that the traditions of the elders which cannot commend themselves to fairly unbiased minds by convincing argument deserve no respect; and that devout, conscientious searching of the Bible for the establishment of the truth as it is in Jesus is to be encouraged in every possible way. It is in this admirable spirit that he has pursued his examination of the apocalyptic teaching of the Bible. And while, as we have said, many will take objection to his conclusions, as well as to the freedom of his method, so different from that of the fathers, many others, in whose ranks we wish to be counted, will say "Well done."

A great part of the book, as might be expected, is occupied with the Apocalypse of St. John. And, as a necessary prelude to the proper understanding of this mysterious production, all previous Biblical apocalyptics, from which St. John so largely drew his imagery, are carefully interpreted in harmony with the general principles which are deemed to govern all such forms of revelation. This includes, in the New Testament, our Lord's eschatological discourse on the Mount of Olives, of which, in Dr. Terry's opinion, John's Revelation was only a symbolico-prophetical amplification; and, in the Old Testament, much of Daniel, Joel, Zechariah, Ezekiel, and Isaiah, together with considerable portions of Genesis; for our author finds apocalyptic symbolism in very many of the ancient Biblical traditions which are commonly looked upon as literal history.

It is, however, the view taken of the closing book of the Bible which chiefly gives character to this volume, and will mainly attract attention. "A rational interpretation of this remarkable production of inspired genius," as Dr. Terry says, "is one of the great needs of our time." And in our opinion he has given it to us. He stands for the Johannine authorship and for the unity of the book, against all theories of compilation and non-apostolic origin. He stands, also, very emphatically for its early date, somewhere betwen 54 and 68, regarding it as one of the earliest written productions of apostolic times. His general idea of the book is that its prophecies are an apocalypse of the fall of Judaism and the rise and triumph of Christianity, and that to insist on the literal interpretation of its imagery is to bring prophecy itself into contempt and ridicule. "Any presumption of determining specific events of the future from this grand symbolism must be regarded as in the nature of the case a species of worthless and misleading speculation." "We should no more look in the prophecies of this book for a syllabus of the petty feuds of mediæval Europe than for an account of modern missions in India, China, and Japan. The mind that gives itself to discover such things in Biblical prophecy misapprehends the mind of the Spirit. The fallacy of such procedures in exegesis lies in a total misconception of the nature and scope of apocalyptic writing."

The "thousand years" in the famous millennial passage (Rev. 20: 4-10) Dr. Terry considers a round symbolical number standing for an indefinite period — an eon whose duration it would be a folly to attempt to compute. "Its beginning dates from the great catastrophe of this book, the fall of the mystic Babylon," that is, Jerusalem. "How long the King of kings will continue His battle against evil, and defer the last decisive blow, when Satan shall be 'loosed for a little time,' no man can even approximately judge. It may require a million years."

The vision of the New Jerusalem (chaps. 21, 22) "is a symbolical picture of the Church of Christ in time and eternity, but especially in its ultimate glorification. The entire church is conceived as the living body of Christ, and all the ideas of triumph and glory which the Old Testament prophets associated with the Messianic reign are in the New Testament Apocalypse associated with the church and kingdom of Christ." "The assumption that we have anywhere in the Scriptures a literal description of the realities of the unseen world is the source of many fallacious notions concerning the doctrines of eschatology. The real manner of Christ's coming, and the full import of His 'sitting at the right hand of power,' are as imperfectly revealed as is the mode of the resurrection of the dead and the possibilities of eternal life in the heavens of God." "The coming of Christ in His kingdom and power and glory is not one instantaneous act or event. It is a long-continuing process comprehensive of His entire work both of redemption and of judgment." The author regards the spectacular physical phenomena, which so abound in the book of Revelation, as mere attempts to convey, in accordance with the natural style of this peculiar form of literature, certain ideas as to important doctrinal truth. If we fix our mind over much on the spectacles, or fail to go behind them, we lose the substance in the shadow.

A similar interpretation is given to the apocalyptic discourse of Jesus reported by Matthew (24, 25), Mark (13), and Luke (21). It is taken as one consistent whole, occupied solely with the destruction of Jerusalem. The "end of the world," more properly rendered the "consummation of the age," is "the solemn termination and crisis of the dispensation which had run its course when the temple fell, the pre-Messianic age." The whole passage is "a sublime symbolic picture of the crisis of ages in transition from the Old Testament dispensation to the Christian era, to be taken as a whole and allowed to convey its grand impression; to take each metaphor separately and give it a distinct application, ruins the whole picture." "The coming of the kingdom of Christ and the end of the pre-Messianic age were coincident with the overthrow of the Jewish temple at Jerusalem."

All this, as we have intimated, will startle some, because it departs so widely from what they have previously been taught to think. And, of course, even when read with the author's complete explanations, it will not carry conviction to all. But to us it commends itself as the most symmetrical, consistent, reasonable exposition of these difficult passages and books which we have yet found. We believe it to be thoroughly in line with the trend of the best scholarship of the day. It seems to us that what has hitherto prevented most expositors from taking this view has been the failure on their part to put themselves back into the exact position of the original writers and readers, the unconscious transference into those far-back ages of the modern use of language and the western ways of thought, together with a fear to treat the Scriptures as other books containing these imaginative pictures would naturally and inevitably be treated. Let us hope that the ridiculous and preposterous use of Daniel and Revelation, which for so long a time has made them the stamping ground for the most fanatical hobbyists and made most of the commentaries on them an offence to sober-minded, clear-thinking men, will soon be a thing of the past, or at least confined to those who have had no opportunity to learn better. This noble work of the Evanston Professor, which is worthy of widest circulation, will do a great deal to bring in that happy day.

BIBLICAL APOCALYPTICS: A Study of the Most Notable Revelations of God and of Christ in the Canonical Scriptures. By Milton S. Terry, D. D., LL. D., Professor in the Garrett Biblical Institute. Eaton & Mains: New York. Price, $3.

"TWO MILLION MEN --- TWO MILLION EAGLES"

[The battle cry of the Twentieth Century Thank Offering, as sounded by President William F. Warren of Boston University.]

MRS. ANNIE E. SMILEY.

Two million men for Jesus —
This shall our watchword be;
Two million new-born spirits
Ere ends the century.

Two million golden eagles,
With wings of faith and prayer,
To fly on joyful pinions
God's messages to bear.

God's cause needs men and money;
Shall we, then, aught withhold?
If we ourselves have given,
Shall we not give our gold?

Send out the joyful message
With heart, and voice, and pen —
"Two million golden eagles,
Two million ransomed men."

Marblehead, Mass.

WHERE IS THE FAULT?

REV. JAMES MUDGE, D. D.

A SCRUTINY of the appointments of the New England Conference for the past three years gives rise to some serious reflection and suggests a few questions. They who have not examined the matter probably do not realize how very large a proportion of the churches are constantly being ministered to by those who are in the first year of their pastorate. The figures are as follows:—

	1st yr.	2d yr.	3d yr.	4th yr.	5th yr.	Total.
1897	91	71	41	28	13	244
1898	110	68	39	15	14	244
1899	105	81	35	15	8	244

These numbers include the supplies, and being taken for three years may be considered as showing the average or ordinary condition of things. That condition cannot be considered as ideal. Nearly half the preachers are perpetually in the first year, and fully three-fourths are in the first or second. Surely this is not a good sign, and cannot give the best results. There ought to be more permanence than this to the pastorate. It is not our purpose to discuss the matter here, but to raise a few queries and set people to thinking.

With whom is the blame? Is the trouble with the Bishop and presiding elders — that wise adjustments are not made in the cabinet and right decisions are not reached? Should there be a change in the appointing power, such as the districting of the Bishops, or the election of the elders by the Conference? Is the trouble with the ministers — that they are unduly ambitious, not sufficiently industrious, too easily dissatisfied with their situation, unwilling to endure hardships? Is the trouble with the churches — that they expect impossibilities of the pastors, hope that by a change somebody may be found to do for them what only they themselves can do, are unreasonably critical and captious, selfish and quarrelsome, so that the poor preacher is glad to get away if only for a change of trials? Or is it a combination of all three? Must presiding elder, preacher, and people each bear a portion of the fault? It certainly seems as though something were wrong, that the undoubted loss from these continual movings ought to be lessened and a more settled state of things be brought about. Who will point out the way?

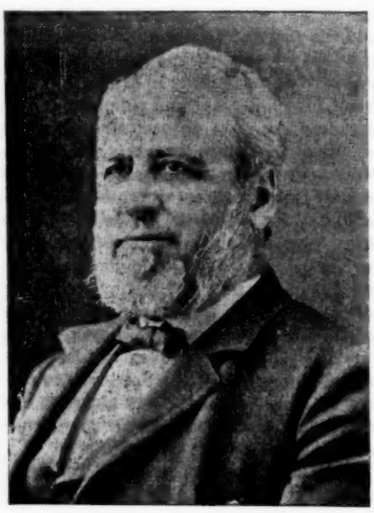
Natick, Mass.

THE MORMON CONFERENCE AT SALT LAKE CITY

HON. GEO. O. ROBINSON.

A RARE opportunity occurred to me on Sunday, April 9, to be in Salt Lake City, and judge of the strength of the Latter Day Saints in Utah. Twice in the year, in the spring and in the fall, the faithful Mormons throughout Utah and the adjoining States and Territories are summoned to the Tabernacle at Salt Lake City for conference.

They flock hither in large numbers, young and old, men and women, and every available space in the city is made use of. Approaching the neighborhood of the beautiful, stately temple, and the mammoth tabernacle, you are aware you are in a Mormon locality. Here is the



HON. GEORGE O. ROBINSON.

Zion co-operative store, an immense department store under the control of the church. Near by is the Zion publishing house, sending forth literature for the Latter Day Saints, under the care of George Q. Cannon & Sons. At the head of the street is a statue of heroic size of "Brigham Young, the Veteran Pioneer." Everywhere the streets are filled with a moving throng, and as we enter the enclosure to the tabernacle, the crowd becomes more dense.

The temple stands at your right, a massive building in straight, perpendicular lines of architecture. We are told that this is a most costly building, and in the interior decorations money has been spent with a lavish hand, but no Gentile can enter it, and no public services are ever held there.

A low, oblong structure, of great size, with organ and platforms at one end, and a gallery extending around the three sides, constitutes the tabernacle, and here all public meetings are held. When we entered on Sunday afternoon the congregation was tremendous. Even the aisles were filled and every entrance crowded by those standing. The attendance at this meeting was estimated at nearly 15,000.

This was the sixty-ninth annual conference, at which the election of church officers is held. All the official dignitaries of the Mormon Church were on the platform, including the now venerable son and namesake of Brigham Young, and Brigham H. Roberts, the congressman now charged with polygamy by the indignant women of this country. While we looked on, Geo. Q. Cannon, the most influential leader among these people, submitted to the votes of those present the names of all officers, beginning with the venerable president, Lorenzo Snow. After reading each name, he would say, "All in favor raise their hands," and a sea of hands would rise all over the vast assemblage. He would then remark, "If any are opposed, make it manifest." It is needless to say no one "made it manifest."

We listened to Mormon hymns, sung in fine spirit by the large choir to our old, familiar church tunes, and then to a sermon by President Cannon upon the seriousness of life to the Saints. The peril of this creed to simple souls is that it is such a subtle mixture of holy truth and gross error.

For the first twenty minutes you might have supposed you were listening to one of your own home sermons. But now came the question of tithing, and evidently there were some members who had hesitated about giving over one-tenth of their means to the church. The necessity of obedience was emphasized, and as President Cannon waxed eloquent he said, "Those who attain to this exaltation must not only be willing to pay their tithing, but be willing to give everything they have on earth. As for me, I would give up my wife, yes, *all my wives*, and all my children, and all I have," and then I was so surprised I heard no more of that sentence. I was asking myself, "Did my ears hear aright?" Does this man, who, next to President Snow, occupies the commanding position in Mormonism, and who is the real leader, dare to so publicly avow himself a polygamist?

A little inquiry showed he had indeed this temerity. Out in the suburbs of Salt Lake City are six Mrs. Cannons, residing in Cannonville, and a school-house whose pupils are the numerous Cannon children. And, furthermore, it is to this same man, as I was informed, that the United States paid back $40,000, which it had taken as a fine from him for disobeying the law. This is the way our government has condoned a law-defier.

The *Salt Lake Tribune*, which has manfully fought the battle against polygamy for years, well said in its issue of Monday, April 10: "Less than four years ago a constitution was submitted to the people of Utah for ratification, the situation being that with its ratification under the enabling act the President would declare Utah to be a State in the Union. That constitution forbids polygamy in Utah. It was ratified by the unanimous vote of the Mormon people. . . . Three years later the Mormons had picked up a man . . . because he had never for a moment

ceased his practice of polygamy and elected him to the highest office within the direct gift of the people of a State."

What are the people of the United States going to do with this situation? Shall Brigham H. Roberts be allowed to take a seat in our Congress? These were the thoughts that filled my mind as Mr. Cannon continued his speech. I turned and looked at the vast audience. A low-browed, ignorant, foreign-looking class of people, gathered together by the indefatigable missionaries sent throughout the world. No wonder that Apostle Taylor made such a fervent appeal to the young men and young women, beseeching them not to forsake the church. How can young people, brought up amid the advantages of America, be kept faithful to such a debasing creed?

One step further in the direction of blasphemy was taken when Apostle Cowley, at a large overflow meeting held in the adjoining church, declared that the words of their venerable first president, Lorenzo Snow, were the words of the Lord, and they should be implicitly obeyed. As I left the great tabernacle, edging my way through the crowd, the number of young boys and girls was a painful surprise. The close organization of the church enables each member to be closely watched, and any deviation from the faith is sharply reprimanded.

My whole impression gathered from the sights and sounds of this meeting, reported as "the largest gathering of the faithful in many years," is that Mormonism is a living peril and a growing menace to Christian civilization. It has its strongest hold in the country towns, and that is where our mission work should be largely increased. We should double the number of our missionary schools and slacken no effort until every child growing up in the great and prosperous State of Utah should have the opportunity of attending Christian schools, and being taught the pure, wholesome truths of Christ's gospel.— *Michigan Christian Advocate.*

A FAME I DO NOT COVET

BISHOP C. C. McCABE.

IN a notice of me intended on the whole to be complimentary, "Truth Teller," the correspondent of ZION'S HERALD from Syracuse, writes as follows: "McCabe is here, the same old-fashioned McCabe. His enemies cannot hate him very hard. His friends love him profoundly. He is rather a difficult man to manage, and frequently startles his brethren on the episcopal bench by becoming a law unto himself and breaking through the traditions and even the legal bounds that are set for safe administration."

I do not covet such a fame as that. There is nothing in my history as a Bishop by which your correspondent can prove that these remarks are true. My motto is, "Keep the law behind you," and you are safe. I suppose this writer was thinking of my planting the missions in Alaska and the Philippine Islands without the authority of the General Committee. I violated no law in these two acts. I did not pledge the Society for a dollar. I sent one man to Alaska, where are 50,000 gold hunters who need the Gospel of Christ beyond all words to tell. I then appealed to the Committee to take up the work. The next year, finding that we needed reinforcements, I sent two more missionaries there. The little appropriation of $2,000 was not sufficient. I asked a few friends to help me, and we will keep them there until the Missionary Society is able to help to take care of them, or until they can take care of themselves. I sent a man to the Philippine Islands, and have paid him $1,200 in cash. The Missionary Society refused to take up the work there, but I knew we ought to enter that country at once, so I sent him; and I never will ask the Society to take him or his successors off my hands. I find no difficulty in taking care of him. If the Society is not able to enter that field, I shall send reinforcements soon, and meanwhile plead with all my might for the general cause of missions. Most of this money has come from lectures and dedication fees, all of which I consecrate to this and kindred objects. What law do I violate in this? What precedent do I set aside? The fact is, I have no precedent.

Perhaps your correspondent is thinking of the pledges Bishop Hurst and I took for the American University at the session of the Northern New York Conference. They amounted to $64,000. When we heard of the terrible strait the Syracuse University was in, we sent back the subscriptions to the subscribers and earnestly requested them to make them over again to the Syracuse University. Any violation of law in that? Any leaping of legal bounds in that? Any setting aside of precedent in that? We have no precedent to set aside.

Will your correspondent please enlighten us upon the facts upon which he bases his unfair criticism?

UP HERRING RUN

REV. DALLAS LORE SHARP.

THE warm south wind that sweeps over our spring landscape in successive waves of bluebirds and arbutus, of blackbirds and violets, of orioles and buttercups, moves with a like mysterious power over the sea. It touches the ocean with the same warm hand that wakes the flowers and brings the birds, and as these return to upland and meadow, the waters are stirred, and the rivers and streams become alive with millions of fish. Waves of sturgeon, shad and herring come in from unknown regions of the ocean, pass up toward the head-waters of the rivers, and through the streams inland, to the fresh-water lakes.

Herring Run is the natural outlet of Whitman's Pond. It runs down through East Weymouth, about three-fourths of a mile to Weymouth Back River, thence to the bay and on to the sea. It is a crooked, fretful little stream, not over twenty feet wide at any point, very stony and very shallow.

About one hundred years ago, as nearly as the "oldest" in Weymouth can remember, a few men of the town went down to Taunton with their ox-teams and caught several barrels of herring as they came up the river to spawn. They brought the herring alive to Weymouth and liberated them in Whitman's Pond, and these fish became the ancestors of the herring that have been returning to Whitman's Pond for a century of springs.

As soon as the weather warms in spring the herring make their appearance in the Run. A south wind, along in April, is sure to fetch them; and from this time on, for about a month, they continue to come, *en route* to the pond. Their sensitiveness to changes of temperature is quite as delicate as a thermometer's. On a favorable day — a sunny day, with a warm wind from the south, they prefer — the herring can be seen stemming their way up stream by hundreds. Suddenly the April wind shifts and comes off cold from the east, and long before the nicest instrument registers a fraction of change in the temperature of the water, the herring have turned tail to and scurried off with the current, down stream to the salt water.

They seem to mind nothing so much as this particular change of the wind and the cold that usually follows. It may blow, or cloud over, or even storm, without affecting their "running," so long as the storms are from the right quarter. A cold east wind always hurries them back to deep water, where they remain until it warms up again. Late in May, however, when they are ready to spawn, and the pond must be reached immediately, nothing less than a four-foot dam will effectually hinder their progress.

These herring are wonderful swimmers. It is a "live fish" indeed that comes up Herring Run! But the herring do it to the last one. There are flying-fish and climbing-fish; fish that migrate over land and fish that burrow through the mud; but if it is an obstacle race, with a swift stream to stem, with rocks, logs, shallows and dams to get over, you may look for a winner in the herring. He will get up anyhow — right-side-up or bottom-side-up; on his head or on his tail; swimming, jumping, flopping, climbing, up he will come! A herring can almost walk on his tail. I have watched them swim up stream with half their backs out of water, and when it became too shallow to swim at all, they would keel over on their sides and flop for yards across stones so bare that a mud minnow would have drowned upon them for lack of water.

They are strong, graceful, athletic fish, the ideal fish-type, well balanced and bewilderingly bony. But bones to the herring are what long hair was to Samson — they make his strength and agility possible; and beside all that, they are a vast protection against frying-pans.

When the herring are once thoroughly possessed by the notion that it is time to go back to the waters of their youth and rear families, they are completely mastered by it. Nothing can hinder them, nothing can appease them, and they struggle on, like Mussulmans to Mecca, until their native ponds be reached. They seem to feel neither hunger, fear nor fatigue, and, like the salmon of the Columbia River, often

ar ive at their spawning grounds so battered and bruised that they die of their wounds. The herring will stop at nothing that blocks their way up stream. They become frantic when opposed. In Herring Run I have seen them rush at a dam four feet high, over which tons of water were pouring, and by sheer force rise nearly two feet in the perpendicular fall before being carried back. They would dart from the foam into the great sheet of falling water, strike it like an arrow, rise straight up through it, hang an instant in mid-fall, and be hurled back by the heavy tide and often killed on the rocks beneath. Had there been volume enough to the water to have allowed them a good swimming chance, I believe they could have climbed the dam through the perpendicular column.

Just under the dam is a "rest," or pen, several yards square, into which the herring swim and are caught. The water is backed up here by a gate a foot high, so that the fish, their heads always pointing up stream, when once in the pen move freely about until the water becomes literally packed with them. The stream pours over this gate and down a narrow sluice-way so swiftly as to whirl away a ten-pound rock; but the herring run this sluice and jump the gate with apparent ease. Twelve thousand of them have gone over it in one hour, and sixty thousand have been taken from the pen in a single day. As the fish crowd into the pen a wire gate is slipped into the sluice, the gates of the dam are closed — water being now supplied to the stream from a little dam just below the pen — and the herring are ladled out with great scoop-nets.

When the town sold the right to a manufacturing company to build a dam in the stream, together with the sole right to catch the herring, it did so on condition that a certain number of the fish should yearly be carted alive to the pond that they might spawn; and with this further condition that every Weymouth householder should be allowed to buy four hundred of them at twenty-five cents per hundred. A century ago four hundred herring to a household might not have been many herring; but today no householder, save he at the Town Farm, avails himself of this generous privilege to its limit. There is evidence, however, in the following bit of doggerel, still extant, that herring have played a very important *rôle* in the history of this ancient town: —

"Weymouth for beauty, Hingham for pride;
But for the herring Weymouth had died."

It is still confidently asserted by those old enough to know, that a native having once eaten a Weymouth herring will never after leave the town. Four hundred pickled herring, scaly, shrunken, wrinkled, discolored, and strung on sticks in the back woodshed, rival any bilious, unsavory store of the Eskimo. But, like the "singed cat," they are better than they look — a very little better.

The fish that are taken alive to the pond lay their eggs in a few weeks, and, after a little stay, come back down stream, over the dam, and pass out into the salt water. The first fish to arrive in the spring are usually males. These precede the females, or come along with them in the early season, while, I am told, the fish to arrive last are nearly all females. Their eggs are deposited along the shallow edges of the pond, among the reeds and grass. At first they float around in a thin, viscid slime, which finally glues them fast to the stems of the grass. Here, left without parental care, the eggs hatch, and the little ones begin to shift for themselves from the hour of their birth. Thousands of them are devoured by the turtles, the frogs, the pickerels and eels. Indeed, the young herring are so important a food supply for fresh-water fish that the damming of streams and the indiscriminate slaughter of the spawners during the past few years have seriously threatened inland fishing interests. Many waters have been re-stocked with the herring to furnish food for the more valuable fish.

In August the young, now about the bigness of your finger, tire of the fresh water and their little ponds, and, finding their way to the Run, follow their parents down its rough passage to a larger life in the ocean. Here again hungry enemies await them, and untold numbers are eaten by the cod, shark and sword-fish. It is not certainly known, but for many reasons we believe the herring from any one pond live together in immense schools during their salt-water life. There is not much about a Whitman's Pond herring to distinguish it from a Taunton River or a Mystic Pond herring, but some kind of an instinctive relationship must exist between the fish from the same locality that keeps them together during the years they wander through the ocean. When it is time to return to the pond, each clan or school is closely united and separated from every other school, and each returns to its native water.

In the late summer the young herring go down stream, and three years later, in spring, they return, full-grown, to spawn. During this interval not one of the half-grown herring ever returns to the pond. Just where they live and how they live, we do not know. All the ocean is theirs to roam through, but however far and wide their wanderings, they are certain at the end to return to their native pond by the very waters through which they found their way to the sea. No mistake is ever made in coming back, no variation, no question as to the way. On their journey up the river from the bay the herring pass other fresh-water streams as large, and larger, than Herring Run, but their instinct is true, and they never turn aside until they find the Run; and though myriads pass in here, a half-mile further up the river not a herring can be found. It is easy to see how the ox might know his master and the ass his owner's crib; but how a herring, after three years' wandering about the ocean, knows its way up Herring Run back to Whitman's Pond, is past finding out.

— But it is to you, ye workers, who do already work, . . . that the whole world calls for new work and nobleness; . . . to make some nook of God's creation a little fruitfuller, better, more worthy of God; to make some human hearts a little wiser, manfuller, happier — more blessed. — *Carlyle.*

YALE LECTURES BY PROFESSOR GEORGE ADAM SMITH

Reported by REV. H. L. HUTCHINS.

III

THE battle of modern criticism having been fought and won, we may now ask, How much does it leave of the Old Testament? The question as to whether it contains an authentic revelation, though perhaps less important, is yet, I suspect, one more immediate and embarrassing. To our fathers things happened and men behaved and spoke as the Old Testament described. Let us put aside in the meantime the question of the cardinal facts of Israel's history whether miraculous or not, for these the greatest preachers have not sought. From the time of the Epistle to the Hebrews to our own it was more in the personal characters than the events of history that preachers found their inspiration. Take Sterne, for example — for the author of "Tristram Shandy" was also among the prophets; take Spurgeon and Butler, Newman and Beecher, who used the persons of the Old Testament as the basis of their teaching; and Frederick Robertson of Brighton, whose strong, moral sense and acute analysis were ever busy to trace in these characters of the Old Testament the elements of sin, the conceptions of righteousness, etc. It was not the miracles of the Old Testament on which the preaching of our fathers grew strong. But now our modern preacher may ask, How are we to imitate those before us? This was before modern criticism had reached the pulpit. No one of the preachers above named can be an example, to us, of our own preaching. We have learned that some of these characters in the Old Testament were not real individuals, but were as fabulous as Prometheus — the personification of the genius and temper of the tribes of which they are represented as the ancestors. It is not too much to say that considerations of this kind have led to a panic among preachers, and some have been led to abandon whole books of the Old Testament which contain deep and inspiring themes.

Now, under this disordered condition, the first thing to remember is how small a portion of the Old Testament has really been affected. That part which is uncertain is far less than is ordinarily supposed. No one doubts that from the time of Samuel we tread the ground of real history. Some of the writers are referring to events beyond their times; many of them, however, deal with contemporary events that they describe, and here the preacher is sure he is dealing with facts. Indeed, criticism has relieved him of many of the difficulties of his fathers. There is a relief of two kinds in this: We can remember what hard work the preachers of our childhood had to reconcile the two accounts of David and his dealing with Saul, and the attempt involved so much intricate thought that it affected the moral ends that they were seeking. They toiled for naught, for those double stories are not reconcilable. Again, the character of David was one of the most complex ever possessed by man. We have the testimony for this in a large number of narratives. David's popularity was not greater than his character. His poetic talent, his art of music, his sense of justice, etc., carried him over his weakness of will. His greatest friend was the son of his enemy; the first to hail him was the legitimate heir to the throne. It was Ittai the foreigner that said, "As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be." He was subtle and very cruel. He cared little for slaughter of individuals if so be his cause succeeded. Without these qualities David

could hardly have held together the bandits in the Cave of Adullam. His magnanimity toward Saul, his forgiveness of his enemies — these do not atone for his many sins. He not only presents a character of remarkable contrasts, but also that of a wonderful development. Criticism has, however, vindicated his old age from one great blot. He, the most forgiving of men, on his death-bed calls his son Solomon to him and charges him: "Be thou strong and show thyself a man. . . . Moreover, thou knowest also what Joab the son of Zeruiah did to me. . . . Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace. . . . And behold, thou hast with thee Shimei, the son of Gera, which cursed me with a grievous curse in the day when I went to Mahanaim; but he came down to meet me at Jordan, and I sware to him by the Lord saying, I will not put thee to death with the sword. Now therefore hold him not guiltless, for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood." These are horrible words at the close of a life — horrible words clothing a horrible spirit. Now these are words which the critic has cause seriously to doubt, and we have every reason to let it go, on linguistic grounds, and as a very late interpolation. From the time of the eighth century B.C., however, the preacher treads on ground unquestioned by criticism. The prophets' story of Judah's decline and fall, the story of exilic struggles, of their yearnings for home land, and their desire for Israel's God, the story of the rise of speculation and their every day common life — no higher criticism can take away this field. Across it he moves with confidence. The text is better and life is clearer.

There remain three other portions of Scripture of which we would inquire whether anything has been taken away. With regard to the Psalms and their titles criticism has taken away nothing valuable. As to the 51st Psalm, why is it to be affected in value by being put down to any other than David? So the books of Job and of Jonah. We do not believe that in order to get the good of these books they must be taken literally. I must confess how of all the books of the Old Testament this latter is the fullest of the gospel of Christ. I never knew it until I studied it as I did the other books and saw in it a beautiful parable like one of Christ's parables. But all these I will lay aside and limit myself only to the Pentateuch. Here we have our most difficult problem. It has been shown that with regard to the pre-Abrahamic accounts we are not dealing with real history. We all know how much, from the time of the Epistle to the Hebrews down to the present day, it has derived its importance as taken for correct history. Now the beginning of Genesis is set back in our chronology to 4002 B. C., but from American and British scholars we find that man lived and already developed civilization existed long before the date of Genesis. We possess inscriptions — Assyrian, Babylonian and Egyptian — referring to times before the confusion of tongues at Babel, and in support of this conclusion archæologists give us data. Babylonian tradition has substantially the same accounts as in Gen. 2 to 9, before the authors of those chapters used them for a higher moral purpose. This undoubted fact that the framework was composed of both legend and fact does not affect their value to men, morally, any more than the invalidation of Milton's cosmogony destroys the value of "Paradise Lost." In conception these narratives are grand and profound in insight. To the acute and faithful reader of his own heart, they present the essential truths of God, His relation to the individual, human temptation, origin of sin, conscience, guilt, growth of character, etc. The Old Testament not only predestinates to salvation, but also to service. This great prose epic is not without this moral depth. Take the epic in the third chapter of Genesis, and the simple narrative of the scribe of the early tradition offers a story for children in which they can grasp the relation of God to the individual, and the heart's relation to sin. After all the centuries of man, with his acquaintance with himself, we have hardly reached deeper.

But to go farther. We see evil is followed out, from the individual heart to its effect on the family and the state, and the opening of eyes to the desirable things of life as the apple came to Eve. We see, also, that each of those chapters ended in some colossal catastrophe. One tells us how man is cast out from the presence of his Maker; another tells of the deluge and then of the tower of Babel. All these stories carry much imaginary material. We see, also, how man has been unable to throw off that fear of God which has ever followed the race. But in all this there is the greater relief — the noble and inspiring lesson, namely, that human genius and faith in God cannot get beyond God and His need to the race, and neither can we get away from eternal obedience. Take Cain and his going to the land of Nod. Prof. Smith referred, also, to Jubal and Tubal and their beautiful significance; also to the daughter of Lamech, Naamah, which means "graceful;" and then to Lamech's song. For what? Not for peaceful purposes, but with a fine exultation over the power of war. How weird is all this! Those far-off days seem to haunt us as with the spirit of this present age, the spirit of war. We can see how preachers can independently come to these for lessons.

Now let us take the later chapters. Here we come to historical personages. We see the patriarch in his simplicity, majesty and stateliness. Now what are the facts? It is a saying of Marcus Dod, "Whosoever is afraid of facts, doesn't believe in God." Take the earliest documents — the Jehovist and Elohist, to which the bulk of the narratives of the Old Testament belong. The date is assigned to the eighth century B. C. It means that the literatures on which we depend are 1,000 to 1,100 years later than the events described. The only explanation criticism can give is that they come down from different lines of tradition, like the four Gospels. Now archæologists have come forward to our relief, and say, We think from the monuments that they are authentic history; that the four kings, as in Gen. 14, have ruled just as it was said; again, that the Egyptian monuments prove that social and religious customs and civil conditions were as indicated; but that is all that archæology is able to prove. It furnishes no proof that Abraham existed and that the Israelites were in Egypt. Egyptian names have been examined, as Asenath and Potiphar; but strangely these names do not appear until centuries after they are supposed to live. Another reason for doubting their historic character is that these names, like Abraham, Jacob and Joseph, are also the names of tribes, and the character of tribes and individuals is alike. But are we now compelled to believe, after all this, that these men were not real? I do not believe so. Abraham, or the story of Moses in the delivering of the children of Israel, necessitates the possession of an earlier history. Must we deny, then, the personalities? No; such denial is hypercritical. Criticism rather restores Abraham, although it casts doubt on some of the details concerning him.

What I wish to urge upon you is not that we should prove the historical authority of these personalities, but that, whether historical or not, it does not affect the great truths that they necessarily give and that we can use. I would not discuss them in the pulpit; but because of their naturalness, their poetical and moral significance, we can use them. Take, for instance, the two brothers, Esau and Jacob, the Semite and Israelite, the "false" and the "fox." Jacob deceiving his father, cheating his uncle, and yet taking his daughter — when I know how real that character was, the question of its being a fact or poetical has little force. Take Esau — few characters are more worthy of study. No insane or monstrous sinner, or Lucifer fallen from heaven, but a man who came to sin by birthmark and the sins of others. Esau is not a repulsive, but rather a lovable, man. Esau was sinned against from birth; his father and mother were largely responsible. The story of Isaac and Rebekah is ideal. It began with romance and ended in vulgarity. A beautiful girl brought from a distant land becomes a bride, but she proves a wife without a conscience. A woman without religion — this is vulgarity. With such a false start and with such a mother, Esau was born. Now the Epistle to the Hebrews calls Esau a profane person. The word means, "ground trodden on by all." Such a life was it that Rebekah made for her son — petulance, foolishness, strong language, and lies. Her ambitions spoiled her son and abused her blind husband. Thus Rebekah profaned her own home. A tempter in his mother, a tempter in his brother, and with his passionate nature thus abused, Esau became a profane person.

REAL KINDNESS.

A BLIND and crippled old man sat at the edge of the icy stone pavement grinding out his few tunes on a wheezy old organ, and holding in one hand a tin cup for pennies. The cold wind blew through his rags, and he was indeed a very pitiable object. Yet few of the passers-by seemed to pity him. They were all in a hurry, and it was too cold to stop and hunt for pennies in pockets and purses. A sudden gust of wind blew the old man's cap off. It fell by the side of the pavement, a few feet distant. He felt around for it with his bare red hands, and then with his cane, but he could not find it, and finally he began playing again, bareheaded, with his scanty gray locks tossed about in the wind. People came and went, happy, well-dressed men and women, in silks and velvets and seal-skins, in warm overcoats and gloves and mufflers; but none of them paid any attention to the old man.

By-and-by a woman came out of an alley — an old woman in rags and tatters, with a great bundle of sticks and boards on her bent back. Some of the boards were so long that they were dragged on the ground behind her; and it had evidently taken her a long time to tie all the boards and bits of timber together on her back. She came along, bending low under her burden, until she was within a few feet of the old organ-grinder. She saw him sitting bare-headed, and his cap lying a little distance away, close by the pavement. She stopped, untied the rope which bound the bundle to her back, and in a moment the boards were lying on the ground. Then she picked up the cap, put it on the old man's head, and tied it down with a ragged string of a handkerchief taken from her own neck.

"Cold, haint it?" she said.

He nodded.

"Haint gittin' much today?" were her next words.

He shook his head again.

She fumbled in her ragged skirts for a moment and finally brought forth a copper. She dropped it into his little cup, hoisted the great bundle on her back, and went on her way. — *Selected.*

THE FAMILY

"THEREFORE MY HEART IS GLAD"

ADA MELVILLE SHAW.

Come, weary one, come ye apart and rest awhile!
Fretted thou art, thy spirit's melody to discord turned.
We will away to yonder valley's depth
Where green boughs interlacing break the noonday glare
Into a million flecks of golden light;
From the high hill a brook comes laughing to our feet;
O'erhead, the birds, all careless of tomorrow's need,
Pour out their gleeful songs.
Hast *thou* no note of praise?
The tow'ring pine, the cloud-fed, rock-bound brook,
The singing bird, the orbit-keeping sun —
God's power sustaineth these. Shall He not care for thee?
Canst thou not sing when clouds hang low?
Needst thou the sunshine's touch to make thee glad? Ah, child!
The sky-bred nightingale, though cagèd close, sings on;
Souls that forget their mountain-tops alone are mute.
Not yet is forged the chain that can thy spirit bind.
Bent o'er thy desk, beside the bench, whate'er thy task,
Sweet melodies of trust and joy may still be thine
If thou wilt follow in the way of Him
Who, even in the darkness of Gethsemane,
Kept in His soul the mountain-top of prayer.

Chicago, Ills.

Thoughts for the Thoughtful

Only Thine own to be,
Only to live to Thee.
Thine with each day begun,
Thine with each set of sun,
Thine till my work is done.

— *Anna Warner.*

* * *

Life's uncertainties give us a new hold upon the everlasting. — *Mark Guy Pearse.*

* * *

To learn of a fault is an opportunity to add a new line of beauty to the life. — *Anon.*

* * *

The best proof of the divinity of the Christian religion is the daily life of the Christian himself — not his words and professions, but his conduct and spirit; not his Sunday garb and service, but his every-day tone; not his church ways, but his home walk. — *Bishop Vincent.*

* * *

The character which you are constructing is not your own. It is the building material out of which other generations will quarry stones for the temple of life. See to it, therefore, that it be granite and not shale. — *A. J. Gordon, D. D.*

* * *

God wants iron saints; and since there is no way of imparting iron to the moral nature other than by letting His people suffer, He lets them suffer. . . . The iron crown of suffering precedes the golden crown of glory. — *Rev. F. B. Meyer.*

* * *

Every day is a little life; and our whole life is but a day repeated; whence it is that old Jacob numbers his life by days; and Moses desires to be taught this point of holy arithmetic, to number not his years, but his days. Those, therefore, that dare lose a day, are dangerously prodigal; those that dare mispend it, desperate. — *Bishop Hall.*

* * *

Lawns which we would keep in the best condition are very frequently mown; the grass has scarcely any respite from the scythe. Out in the meadows there is no such frequent cutting; they are mown but once or twice in the year. Even thus the nearer we are to God, and the more regard He has for us, the more frequent will be our adversities. To be very dear to God involves no small degree of chastisement. — *Spurgeon.*

* * *

There is a yet harder and higher heroism — to live well in the quiet routine of life; to fill a little space because God wills it; to go on cheerfully with a petty round of little duties, little vocations; to accept unmurmuringly a low position; to smile for the joys of others when the heart is aching; to banish all ambition, all pride, and all restlessness, in a single regard to our Saviour's work. To do this for a lifetime is a greater effort, and he who does this is a greater hero than he who for one hour stems a breach, or for one day rushes onward undaunted in the flaming front of shot and shell. His works will follow him. He may not be a hero to the world, but he is one of God's heroes; and though the builders of Nineveh and Babylon be forgotten and unknown, his memory shall live and shall be blessed. — *Canon Farrar.*

* * *

We who live in Christendom today have to deal with Christ personally, and we are morally identified in spirit with the men who dealt with Him in the past. It signifies nothing what those men would do today were they now living; we know what they did at Calvary. The nineteenth century is only the echo of the first century. What does signify is this: What are we doing with Christ? The different characters around the cross are all duplicated and live on. Christ is nailed to the cross today. Some nail Him to the cross of criticism, and crucify Him on the literary cross. Some nail Him to the cross of neglect; some nail Him to the cross of indifference; some nail Him to the cross of rejection; some nail Him to the cross of downright unbelief. Does it make any difference what cross you nail Him to? Nail Him to any cross, and it is crucifixion, and crucifixion in any form is a treatment Jesus Christ does not deserve at your hands. — *David Gregg, D. D.*

* * *

We are partly of the earth, and it is one of our earthly temptations to look upon the forms we see and touch as revealing nothing beyond themselves. We are like children playing around the vestibule-steps of our Father's abode. Light streams down the stairway, and through doors and windows, but we seldom look up towards the "house not made with hands," because we are so occupied with our own toy-structures of pebbles and sand, which we fondly regard as improvements upon the design of the Master-Builder. Or we light our little tapers and try to dig our way down to the foundations of things, guided by sparks which our own hands have kindled; turning our backs upon the illuminating hearth-glow which radiates from the One Eternal Centre of Knowledge and Wisdom and Love — the Home of the soul. — *Lucy Larcom.*

* * *

A friend of mine who had been in Eastern lands told me he saw a shepherd who wanted his flock to cross a river. He went into the water himself and called them; but no, they would not follow him into the water. What did he do? Why, he girded up his loins, and lifted a little lamb under each arm, and plunged right into the stream, and crossed it without even looking back. When he lifted the lambs the old sheep looked up into his face and began to bleat for them; but when he plunged into the water the dams plunged after him, and then the whole flock followed. When they got to the other side he put down the lambs, and they were quickly joined by their mothers, and there was a happy meeting. Our great Divine Shepherd does this. Your child which He has taken from the earth is but removed to the green pastures of Canaan, and the Shepherd means to draw your heart after it, to teach you to "set your affections on things above." — — *Moody.*

* * *

We doubt the word that tells us: Ask,
And ye shall have your prayer.
We turn our thoughts as to a task,
With wills constrained and rare.

And yet we have; these scanty prayers
Bring gold without alloy.
O God! but he who trusts and dares
Must have a boundless joy.

— *George Macdonald.*

* * *

The closets of God's people are where the roots of the church grow. And if the roots be not nourished, there can be no tree with branches and fruit. In many senses the root of the plant is the most important part of it. Men do not see it. It is hidden away down under the ground. Yet in the dark it works away, and in its secret laboratory it prepares the life which goes up into the plant or tree, and manifests itself in trunk and branches, in leaves and fruits. The beautiful leaf-fabrics are woven down in the looms of that dark earth-factory. The colors that tint the flowers are prepared in that lowly workshop. The little blocks that are piled in silence, one by one, as the fabric of the tree goes up, are hewn out in the secret quarries of the roots. He that would bless a tree must first bless its roots. So it is in the spiritual life. It is not the closet which men see. It is not a man's secret, personal religious life which the world understands and praises. Yet it is in the closet that the roots of his life grow. And if the roots be not nourished then the tree will soon die. — *J. R. Miller, D. D.*

GRADUATING TIME

FRANCES J. DELANO.

PERHAPS no more convincing proof of the rapid development of the evils of overdressing and the lavish expenditure of money may be found anywhere than at the present-day graduating exercises of our schools. Twenty years ago, in Massachusetts, children passed from the grammar to the high school upon receiving an average of 75 per cent. on the year's work. Some years later the custom of conferring certificates was established. This little ceremony seemed to demand some sort of celebration. Accordingly, on the last afternoon of the school year, the graduating class, dressed in their best, met in their accustomed places and listened to remarks from the school committee.

Since that day, the elaboration of the graduating ceremony has been proportionate to the growth of extravagance everywhere. Today, the young ladies of the grammar schools (ages ranging from ten to fourteen) receive their diplomas in elaborate toilets of muslin, lace, and ribbons. White kid slippers, necessitating the hiring of a coupé, are often added to complete the toilet. Remarkable essays on the "Ethics of Old Age," "Our Inexorable Destiny," etc., are read before an astonished and mystified audience.

In this retrograde development the

high school has not been left behind. Today, Miss Jones, whose father, by the way, is a day laborer, pays $1.50 per yard for her white silk graduating dress. Her class pin will probably cost from one to three dollars. For a graduating gift she confidently expects a ring, not perhaps the most brilliant diamond, but one sufficiently expensive to excite the envy of her classmates. For flowers, a half-dozen elegant bouquets of roses, pinks, etc., are indispensable.

"We are to wear," writes a happy girl graduate from one of our inexpensive seminaries, "white silk college gowns over white organdie dresses; our caps are to be of white silk with purple tassels; our pins are purple pansies set in gold." In that town is a poor woman, a widow, with five children. One of these is a member of the class. The cost of graduating her will amount to more than the whole year's board and tuition. This woman is a dressmaker. We find ourselves wondering how she is to meet expenses. Will she change night into day for a few months, or will she deny herself and the children the necessities of life? Of one thing we may be certain — she will get around that mountain of expense some way; and thousands of parents, all over the country, will strain every nerve to meet similar demands.

True it is that in nine cases out of ten the first proposition from the girls for an elaborate graduating outfit is strongly opposed by the parents. "We cannot afford it," they say. "A simple white muslin is all that is necessary; nothing of the kind was expected when I was graduated." But these arguments are of no avail. "Why, mamma," exclaims the astonished daughter, "the class has voted for these things! You can't expect me to set aside the class vote." And indeed the mother must recognize the force of her daughter's argument. After the class vote, there is nothing left for parents but to make the best of it. The time to argue is before the class has taken its vote. Then each member may be influenced or commanded. Then one wise mother conferring with several of the parents may easily stem the tide of wasteful extravagance that is rapidly rising and flooding the country.

Said a wise teacher, not long ago: "The children have glaring faults, but after all they are not to blame. I can always trace the trouble back to the parents." It is indeed true. If the young people of our day "think they must have the world," the cause primarily is not the selfishness of the children, but the criminal weakness and selfishness of the parents. To allow children to establish extravagant precedents when a little forethought promptly acted upon might prevent it, is to show a deplorable lack of interest in the good of one's community. And to deny one's self and one's family the comforts of home and to disturb its tranquillity that the daughter may dress fashionably — to thus foster selfishness, vanity, and wastefulness, is to make a lamentable display of weakness.

The fate of the nation lies in the hands of the mother. She must be ever thinking and ever acting. But in regard to overcoming the extravagances attending graduation exercises, the time to think and to act is *before the class has voted.*

Fairhaven, Mass.

A YEAR AFTER

A year of silence here! No echo waketh
To the loved voice so cheery in its ring.
We miss the accents blithe — the daily greeting.
Our hands fall listless, and the hot tears spring.

A year of grief! whose long months, sorrow-laden,
Have slowly crept their weary way along.
Once more the birds sing and the flowers blossom,
But wounded hearts nor beauty heed nor song.

Out of the day has faded so much brightness!
Out of our lives has vanished so much joy!
How can we tread earth's paths amid such darkness?
How in the Master's work weak hands employ?

O drooping hearts, look up! In heaven's dear shelter
Safe, happy, blest, abides your loved and lost.
For you he waits, until, when fall the shadows,
You too beyond the Border Land have crossed.

Among the shining ones, with the pure-hearted
Who serve their Lord and see Him face to face,
Where earthly trials enter not, he dwelleth,
Kept by his Father's love, in peace and grace.

And though ye crave a moment of clear vision,
A little longer yet He bids you "wait!"
So may our Lord His patience grant, till, conquerors
O'er death, ye enter through the heavenly gate!

—ANNA R. MOFFAT, in *N. Y. Evangelist.*

THE RED WOMAN

MILDRED NORMAN.

MARIE HOBART, with her son Conrad of eight summers beside her, drove slowly through the Park in her pretty phaeton. Marie Hobart was one of the happy women. There were no shadows in her home. That was why the world looked so new to her this morning, and why her heart thrilled in sympathy with the robins and linnets in the trees about her as they poured forth their joyous notes.

Conrad's bright eyes were noting all about him with boyish eagerness. "Look, mamma, see how the leaves twinkle at me! See that splendid robin! He's the same fellow that hops down to chirrup at me every morning. O mamma! look at that red woman coming! Isn't she handsome?"

Mrs. Hobart glanced in the direction in which Conrad was staring with wide-open eyes. It was indeed a very red woman. She wore a red silk waist, a large hat covered with drooping red ostrich plumes, and carried a red silk sunshade; her cheeks rivaled her attire, and after the casual glance at the loud costume and the bold face, Mrs. Hobart turned away, and Conrad chattered on in blissful innocence. Presently, he remarked: "There comes Mr. Whitman. He looks like a minister. He is a very good man, isn't he? — the best man in the world — except papa, of course."

Mrs. Hobart smiled. "He is one of the good men." Then she smiled again, happy with her thoughts of the "best man in the world."

Once or twice during the week the face of the "red woman" came before her, and seemed to assert itself boldly. Sunday morning, as she stepped into her carriage, she was startled to see the same face turned toward her at a little distance from her door. "Is that creature lingering about my home?" wondered Mrs. Hobart. "What possible motive can she have for watching me?"

Mrs. Hobart was soon engaged in Sabbath reflections. She loved her religion, and her church was to her as a loving mother and a precious home.

It struck Mrs. Hobart as a little strange that the subject of the sermon should be Mary Magdalene. A sudden contrast between Jesus' way of converting sinners and the way of the church people, arose in her mind. It was the first doubt she had ever had concerning church methods.

Mrs. Hobart replied a little absently to the friendly greetings that met her on her way out after the service. In the vestibule a sudden glare of red fixed her attention. There stood the "red woman," her bold eyes following the people as they passed out, and traveling from face to face as they saluted each other and made polite comments on the sermon and the weather.

No one saw the red woman (apparently). She stood there unnoticed by the silk-robed throng. She stared still more boldly as she caught sight of Mrs. Hobart. That lady bowed and greeted her friends as she made her way through the group. She drew nearer and nearer the red woman standing close by the door. She held out her hand, and spoke to her just as she had spoken to the rest.

The woman stood like a statue for an instant, then slowly and awkwardly extended her hand.

"Did you find the service helpful?" asked Mrs. Hobart. The girl nodded. "It is a blessed help to me," said Mrs. Hobart.

A sudden hush had fallen upon the group in the vestibule. "Are you a stranger here?" asked Mrs. Hobart.

Again the girl nodded.

Mrs. Hobart glanced about her, and suddenly became conscious that she did not feel free to introduce this stranger to her friends. The eyes that had turned in her direction were quickly averted, and all were very busy with each other and in haste to depart. Her eye fell upon the minister, and she said: "Here is our good minister; he will be happy to welcome you."

He came forward with a little embarrassment, rather coldly shook hands, and, with evident effort to do his duty, said he hoped to see her there again.

The red woman, with a defiant toss of her head, and a glance that seemed to

include the minister and all the people visible, turned to go.

There was nothing to do but let her go. "What is she *here* for?" whispered one woman to another, conveniently near Mrs. Hobart. "Who invited her here?" asked another, in a voice that implied an accusation.

Mrs. Hobart went home stirred by new and unwelcome sensations. "*Are* we *Christians?*" she asked of her thoughts, and she asked the same question of "the best man in the world," after relating the morning's incident.

"Perhaps it is time to make an investigation," said he. "May be it is churchanity, instead of Christianity, we are so devoted to."

Mrs. Hobart was out shopping; she sat in her carriage waiting for her sister who was visiting her. A red-faced, red-robed woman appeared at the side of the carriage.

"Will you come and see me?" asked the woman.

"Kindly give me your address," said Mrs. Hobart, hesitating as to what she should say in answer to this abrupt request. The address caused her to hesitate still more.

"Come and see *me*," she said, "and we will have a good talk." She offered her card to the girl, who stood waiting and biting her lips.

The red woman, who looked to be about twenty-five years old, came promptly at the time Mrs. Hobart had appointed. She was trembling with the excitement of her situation or from some suppressed emotion. "It is like paradise," she said, as she followed Mrs. Hobart through the pretty rooms to the back parlor. She did not wait for any polite encouragement, but broke out as soon as she was seated: "I want to love somebody who is good, like Mary did Jesus. Will you let me be acquainted with you?"

Mrs. Hobart with an effort steadied her voice to answer: "Yes, dear."

The girl clasped her hands tightly about her throat. "I *won't* cry," she said, choking over the words.

There was a moment's struggle between emotion and will, then the girl went on: "I have been looking for a long time. All the faces were too proud, or too silly, or too — well, taken up with things they were thinking about. You looked different; but I was afraid you would change as soon as I spoke to you. I was going to speak to the minister, but he looked too — stylish. I want to know somebody that is good. I never knew any good folks. Will you tell me about everything, and let me love you? I want to 'love much,' like Mary did."

Mrs. Hobart put her arms about the girl for answer.

Every Sunday thereafter, a large-eyed, earnest-faced girl in modest costume rang the bell at Mrs. Hobart's door, and spent several hours with that true-hearted woman. The girl called it "going to meeting." She would not attend church with Mrs. Hobart, because, she said, "They are not like Jesus."

— Set about doing good. Put on your hat and go and visit the sick and poor in your neighborhood; inquire into their wants and minister to them; seek out the desolate and the oppressed, and tell them of the consolations of religion. I have often tried this method, and have always found it the best medicine for a heavy heart. — *Howard.*

LEISURELY LANE

Is there no road now to Leisurely Lane? We
traveled it long ago,
A place for the lagging of leisurely steps,
sweet and shady and slow.
There were rims of restful hills beyond, and
fields of dreamful wheat,
With shadows of clouds across them blown,
and poppies asleep at our feet.

There lads and maids on a Sunday met and
strolled them two and two;
The leaves they laced in a roof o'erhead and
only the sun peered through;
And there was time to gather a rose, and
time for a wood-bird's call,
And plenty of time to sit by a stream and
hearken its ripple and fall.

Is there no road now to Leisurely Lane?
(God knows we have hurried afar!)
There was once a lamp through the brooding
dusk, and over the tree a star;
There was once a breath of the clover bloom
— sweet heaven, we have hurried so
long! —
And there was a gate by a white rose clasped,
and out of the dusk a song.

That song — the echo is strange and sweet;
the voice — it is weak and old;
It hath no part with this fierce, wild rush,
and this hard, mad fight for gold!
It hath no part with the clamor and din, and
the jarring of wheel and stone!
Oh, listen, my heart, and forget — forget that
we reap the bread we have sown!

Is there no road now to Leisurely Lane,
where, lingering, one by one,
The summoning bells of twilight time over
the meadows blown
May find us strolling our homeward way,
glad of the evening star?
Is there no road now to Leisurely Lane?
God knows we have hurried afar!

— VIRGINIA WOODWARD CLOUD, in *Ladies' Home Journal.*

THE CHOIR INVISIBLE

NEWS came that she was dead. One who had known her spoke meditatively: —

"Who will ever read for us, I wonder, the mystery of wasted talents such as hers? Her life was a failure — a pitiful one. Yet under her modesty and reserve and shyness was as brilliant an intellect as I have known. Her father, a professor in our university, had great pride and ambition for her. She mastered studies and passed examinations which would have given her our highest degree, but for the drawback of sex. She married a man talented, but unskilled in business, and his death left her their child to support. Then she opened a little school at her village home. But she did not even make a success of that. I understand her last years were much straitened. How her life illustrates the sad truth that 'much is wasted, wrecked, forgot, on this side heaven!'"

Was her life indeed wasted? It came in my way to learn some facts about it.

"Indeed, she knew what it was to be mighty poor," a woman told me. "Not that she ever complained to me — oh, dear, no! She wasn't that kind; but next-door neighbors can't help seeing some things. 'Twas poor fare she had most times, I tell you, and her brought up so delicate! Many a day, too, she was in that school-room, when by rights she ought to have been in bed. But always she was brave and cheerful. She was a lesson to me. Not that she ever said anything. She never was no hand to lecture, which was just as well, for I never was no hand to be lectured. But somebody right next door living Bible does you more good than all the Sunday sermons. I certainly do miss her. Seemed like 'twas easier to be good while she was living."

"I could never thank her enough for what she did for me," said a young lawyer. "There were many difficulties in the way of my getting the professional education I wanted; I think — crude, impatient boy that I was — I would have given up had it not been for her aid and encouragement. She was never too busy or too tired for the extra help I needed. She was God's human instrument in preparing me for my life-work."

"I never realized what music was till I knew her," asserted one whose talent had won wide recognition. "She was too shy and diffident to play before strangers, you know, but in the evening twilight she would go to the piano and we pupils, who loved music, would slip in to hear her play. Her rendering of the masters was a revelation to me. Music had been a mechanical thing for me before. She brought out the soul of it. She made my art sacred to me."

"Her methods of instruction were old-fashioned, and during her last years her pupils were few," said an old pupil, herself a teacher, "but she was the best teacher I ever knew. She inspired good works and high aims. She had a deep sense of the dignity of learning, and felt it a privilege to help others to an education. She never received a cent for my tuition or for that of many another pupil. There never came the day in her lifetime when I could afford to pay her the money she needed. But I do try to help and inspire others as she inspired me."

"I hadn't any turn for books, and I gave her lots of trouble" — this from a man respected by his fellows. "It wasn't what she taught that helped me so much as what she was. She made the good seem worth while. We all felt it. I don't think it's fancy that in her old pupils I see higher standards and purer aims than in any other group of men and women I could pick at random."

And this was the life, these the talents, which had seemed to some to be "wasted, wrecked, forgot." To her Christlike spirit all her trials and hardships were as the grains of sand — unsightly, irritating — which the patient toiler of the sea makes the nucleus of the pearl — lovely, shining, fit for the king's own diadem. Yea, these were jewels in a diadem grander than that of any earthly sovereign, the crown of her who had gone to join "the choir invisible of those immortal dead who live again in lives made better by their presence." — EDNA H. TURPIN, in *Wellspring.*

HOW BABY WAS PROVIDED FOR

IT was in one of the big department stores. Two women stood near each other before a counter where the belongings of very little children are sold. Both looked with wistful yet widely different expression at the tiny garments displayed.

The one woman asked to be shown knitted undervests for a baby. The saleswoman drew out a box and took from it some absurdly small garments — soft, creamy, fleecy, the most delightful combinations of silk and wool. The woman — a young woman she was, almost a girl — took them in her hands with evident delight.

"How much are they?" she asked.

The saleswoman named the price.

"Apiece?" asked the would-be customer, in a timid tone.

"Yes," answered the saleswoman.

The customer put down the little gar-

ments. She looked tired and weak, and bitterly disappointed. It's heart-breaking not to be able to buy what you want for your baby.

"Please show me something — something cheaper," she said, swallowing a lump in her throat.

The other woman, who had been looking into the showcase, had seen it all. She spoke to the saleswoman brusquely.

"I can't wait any longer," she said. "Tell me the price of that bonnet over there."

The saleswoman hurried to obey. One doesn't keep a chinchilla collar and an imperious manner waiting if one knows one's business. There was a moment's whispering, and the saleswoman returned to her waiting customer. From another box she produced some garments similar to the expensive ones.

"Here's some shirts," said she, "that we can let you have cheaper. We have only a few left. They're only —" And the "only" was exactly half the price she had named before.

It wasn't cleverly done, but it deceived the tired woman. She went away with the wistful look gone from her face. The chinchilla collar went down in the same elevator with her, and the face above the collar wore a look of almost envy added to its wistfulness, I fancied — though it's folly, of course, to imagine that women with chinchilla collars and imperious manners ever envy tired little women who have to ask for something cheaper. — *Washington Post.*

ABOUT WOMEN

— Mrs. Dio Lewis is in her 83d year, but is still a most sprightly and interesting person, has an intelligent, benign face, and is full of activity. She lives in a New York apartment on the third story without an elevator, and says she likes to have to walk upstairs, as it keeps her limber.

— Betsy Jane Martin, of Pomona, Kan., has patented a fireproof suit, made of asbestos throughout — coat, pantaloons, and boots being stitched together with asbestos thread. A head covering, with openings for the mouth and eyes, is provided. A modification of this costume is an asbestos mask and cloak for ladies, which is recommended for dwellers in hotels and the large flats of New York and other cities. If it is kept in a convenient place and put on in time, the wearer can avoid the danger of burning to death.

— The engagement of Miss Julia Dent Grant, granddaughter of General U. S. Grant, to Prince Michael Cantacuzene of the Russian Imperial Guard, is announced. Miss Grant has been traveling abroad for several months with her aunt, Mrs. Potter Palmer. Prince Cantacuzene is twenty-five years old. His family is one of the oldest and greatest in Russia, and the young prince became the head of his house, not long ago, by the death of his father. He possesses vast estates to the eastward of Moscow, where he maintains a magnificent chateau.

— Miss Elizabeth Brown, the English astronomical observer, who has just died, observed several total eclipses of the sun, going, in 1887, to Kineshma, near Moscow; in 1889 to Trinidad; and in 1896 to Vadso, in Lapland. The London *Globe* says of her: "Her powers of organization, especially in connection with the British Astronomical Association, and her skill as an artist were of the greatest service to the astronomers of this country, and she proved an admirable director of the solar section of the association."

— Mrs. Livingstone, formerly of the Dominion Land Office at Winnipeg, Canada, has been appointed by the Department of the Interior to take charge of the immigration of a superior class of domestic servants from Britain to Manitoba and the territories. She makes trips to Great Britain to select and bring out the girls, and is also responsible for their general supervision after they get here. Recently nearly one hundred girls from Glasgow arrived in Montreal under the charge of Mrs. Livingstone. They were sent west to different points in the territories and British Columbia.

— Queen Wilhelmina of the Netherlands, says the *Woman's Journal*, dislikes to be called "the little Queen." She thinks the phrase reflects upon her kingdom, as she is 5 feet 1 1-2 inches in height. The Queen of Spain is only 5 feet 5 2-5 inches; the Empress of Russia, 5 feet 2 1-2 inches; the Empress of Germany and Queen Victoria still shorter. The young Dutch Queen is said to be of the best build. Her powers of endurance were tested on coronation day, when for six hours she wore the ceremonial mantle of red velvet trimmed with ermine, a weight of not less than thirty pounds, and showed no marked fatigue.

— Miss Agnes Weston, the friend of English sailors, lately celebrated what she calls her "silver wedding" with the navy, *i. e.*, the twenty-fifth anniversary of her beginning her work for the sailors at Portsmouth. The modest little "public-house without drink," started twenty-five years ago, has developed into a magnificent building, on which £1,000,000 has been spent. Last year it sheltered 178,527 men, who paid £79,800 for food and temperance drinks. These figures show how Miss Weston's work in the "Rest" is appreciated. The personal letters which she wrote at first to one sailor have developed into a newspaper that now goes to thousands of them in all parts of the world.

BOYS AND GIRLS

ADMIRAL DEWEY'S SWORD

"THE sword of Bunker Hill" will perhaps be eclipsed in history by the sword which has been made for Admiral Dewey, the victor of Manila Bay, says Miss Carolyn Wells in the May *St. Nicholas*. This weapon, authorized by Congress in June, 1898, is now completed, and in wealth of decoration is worthy to take a place among the jeweled swords described in the "Arabian Nights." Both blade and scabbard are of steel, but overlaid entirely with pure gold, and all other parts are of solid gold exquisitely wrought.

The steel blade was made at the United States arsenal at Springfield, and is finely tempered to the exact degree of flexibility required to make a perfect sword blade. This blade, graceful in shape and well-balanced, is damaskeened with gold, on which is engraved this inscription: "The gift of the nation to Rear-Admiral George Dewey, U. S. N. In memory of the victory at Manila Bay, May 1, 1898." Further ornamentation on the blade consists of a procession of Phenician galleys, emblematic of sea power, a flight of eagles, the symbols of our nation, and festoons of laurel, signifying glory.

"Olympia" is engraved on the pommel of the sword, also a device representing Capricornus, which is the zodiacal sign for December, the month in which Dewey was born. On the collar of the sword are the arms and shield of our country, and below them the arms of Vermont, the admiral's native State, and its motto, "Freedom and Unity." These are enameled in colors, and the collar is further decorated with stars and oak leaves. The grip or handle of the sword is covered with shagreen, or shark-skin, held in place by gold wire, and studded with gold stars, while the guard represents a flying eagle bearing in its beak a laurel wreath.

On the golden scabbard is the monogram "G. D.," and below this "U. S. N." These letters and sprays of *rosmarinus*, which is a delicate sea-plant signifying fidelity and remembrance, are set with one hundred and fifty diamonds of the first water. The sprays are interlaced in a series, with a star in the centre of each, and a row of swimming dolphins on each side. The scabbard is further ornamented with designs of oak leaves and acorns, and the ferrule, or lower end, is formed by two gold dolphins gracefully twined together.

The belt is of specially woven material, with buckles, slide-rings, and swivels all of gold, and ornamented with oak leaves and acorns, while the bullion tassel and trappings are much handsomer than those usually made, being of chosen material, and finished with especial care.

The whole fits in an oaken case lined with blue velvet, on the cover of which is a gold eagle and a shield inscribed, "Rear-Admiral George Dewey, U. S. N."

On March 3, 1899, Dewey was made Admiral, an office first created for Farragut, and hitherto held only by him and by Porter.

WHERE NEDDIE FOUND HIM

WHERE was Baby? Neddie looked under all the sofas and Lawrence even peeped into the big tin cake box. You see, Baby had only one little tooth in his head, but that one was such a sweet tooth! And he had twice been known to creep out into the pantry into the cake-box. But he wasn't there this time. He didn't seem to be anywhere, and mamma began to get alarmed.

"Get the dinner-bell, Ned," she said, "and ring it out the back door for papa. And, Lawrence, are you sure you hunted in all the closets? There's the linen closet, you know, and Bridget's closet."

"I looked in 'em all," Lawrence said, despondently. "He isn't anywhere. I guess he's de-solved. He's sweet enough to."

Papa came in and hunted, too. Outdoors and in they hunted, getting more frightened all the time. Then Neddie found him. He laughed till the two anxious tears just crossing over the bridge of his nose lost their balance and tumbled down-hill.

I said Neddie found Baby, but really and truly it was only his little soft chamois shoes he found and part of two little black-stockinged legs in them. The rest of Baby was out of sight.

Papa's tall, square scrap-basket in the library was over on its side, and Baby had crawled in and gone to sleep. How mamma laughed when he was found! — D. A. HAMILTON, in *Youth's Companion.*

THE SUNDAY SCHOOL

Second Quarter Lesson IX

SUNDAY, MAY 28, 1899.

JOHN 18: 28-40.

REV. W. O. HOLWAY, D. D., U. S. N.

CHRIST BEFORE PILATE

I Preliminary

1. GOLDEN TEXT: *I find no fault in him.* — John 19: 4.

2. DATE: A. D. 30, Friday morning, April 7, from early light to 7 or 8 o'clock.

3. PLACE: Jerusalem; Pilate's judgment hall.

4. PARALLEL NARRATIVES: Matt. 27: 11-31; Mark 15: 1-20; Luke 23: 1-25.

5. HOME READINGS: *Monday* — John 18: 28-40. *Tuesday* — Luke 23: 1-12. *Wednesday* — Matt 27: 15-25. *Thursday* — John 19: 1-16. *Friday* — Acts 4: 23-30. *Saturday* — Heb. 12: 1-6. *Sunday* — Heb. 5: 1-9.

II Introductory

Condemned and bound, Jesus was conducted, in the early morning, to Pilate's judgment hall. The priests had scruples, however, about entering, during the feast, a heathen abode — as though the whole catalogue of defilements could soil hearts as black as theirs! — and the governor, therefore, came out to meet them. He demanded "what accusation" they brought against their Prisoner. They had hoped to procure His condemnation on the mere decision of the council, and this demand disconcerted them. "Had He not been an evil-doer," they retorted, "we would not have delivered Him up to thee." Pilate replied, in substance, that if they had no specific and adequate charge, they might try the Prisoner themselves. But, they urged in reply, the authority to put a man to death is no longer ours. Forced, therefore, to present a political accusation, they brought forth Jesus' claim to royalty; He professes to be the king of the Jews, they alleged, and tries to persuade the people not to give tribute to Cæsar. Impressed with the absence of anything in Jesus' demeanor or dress to support this charge in an earthly sense, and being acquainted, doubtless, with many details of His history, Pilate took the Prisoner aside in the judgment hall, and questioned Him privately, eliciting simply the admission that His kingdom was not of this world, and that He came to bear witness unto the truth. His followers did not fight with carnal weapons; every one that is of the truth would hear His voice and own His kingship. Pilate's nature had no response to doctrines of this kind. Half jestingly, and half contemptuously, he dismissed the subject with the question, "What is truth?" and went out to the priests. "I find no crime in Him," he declared to these accusers of Jesus. This acquittal excited a turbulent and clamorous repetition of the charges, during which Jesus preserved a dignified silence — even when Pilate, amazed at His strange composure, demanded of Him why He did not defend Himself.

Our lesson does not contain the episode of the sending of Jesus to Herod, and His return to Pilate, clad, by way of mockery, in an imperial robe. It takes up the narrative at the point where Pilate, referring to the custom, at the feast, of the governor to release a prisoner condemned to death, tried to enlist popular sympathy in behalf of Jesus by asking the people if they would choose the King of the Jews for this act of grace. But the people had been secretly won over by the priests, by means of threats or plausible arguments, to demand the execution of Jesus, and they replied, therefore, "Not this man, but Barabbas."

III Expository

28. **Then led they Jesus** — "bound" (**Mark**). Annas and Caiaphas, apparently, were not in the procession. **From Caiaphas** — from his palace on the Temple mount. **Unto the hall of judgment** — R. V., "into the palace" (Greek, *prætorium*, "general's tent," "headquarters"). This palace was either the Castle of Antonia, on the north side of the Temple, or more probably, as Edersheim suggests, Herod's magnificent palace, on the western hill of Jerusalem, near the Jaffa gate. **It was early** — about 6 A. M. **They themselves went not into the judgment hall** (R. V., "palace"). — Jesus went in, and, quite likely, John. **Lest they should be defiled, etc.** — R. V., "that they might not be defiled, but might eat the passover." Their religious scruples would not permit them to contract defilement, but did not hinder their committing the most awful crimes. It is difficult to determine precisely what made them so sensitive on this occasion. Undoubtedly, to enter a heathen house during this feast rendered a devout Jew Levitically unclean until evening, but "eating the passover," as commonly understood, had already taken place — the evening before. The Revision commentators suggest that this meal had been interrupted by the proceedings against Jesus, and that the priests were anxious to hasten proceedings and go back and complete the feast; but it is better (with Edersheim and others) to refer this "eating of the passover," not to the paschal lamb, but to all the paschal sacrifices, especially to what is called the *chagigah*, or festive offering, which was offered immediately after the morning service of this first day and eaten on that day. Had the priests contracted defilement, they could not have offered the *chagigah*, and could have had no share in the festivities of the day.

The notorious fact that Italian bandits and murderers will make much of fasting, keeping Lent, confession, absolution, Virgin Mary worship, saint worship, and image worship, at the very time when they are arranging robberies and assassinations, is an accurate illustration of the same principle. The extent to which formality and wickedness can go side by side is frightful and little known. The Jews were afraid of being defiled by going into a Gentile's house at the very moment when they were doing the devil's work, and murdering the Prince of life (Ryle).

29. **Pilate then** (R. V., "therefore") **went out to them** — in deference to their scruples. Pilate was the Roman procurator, the sixth (some say the fifth) holding that office. His duties were to collect the revenues and administer justice. The right to execute sentence of death, which had been taken away from the Jewish tribunals after the deposition of Archelaus (A. D. 6), was vested in the procurator. The headquarters of this officer was at Cæsarea, but he usually came to Jerusalem during the great feasts to preserve order. Pilate's term of office lasted ten years (probably A. D. 27-36). **What accusation bring ye against this man?** — a truly Roman question. He had had private information that the accusers' motive in this case was one of "envy;" but he must have specific charges if he is to judge "this man."

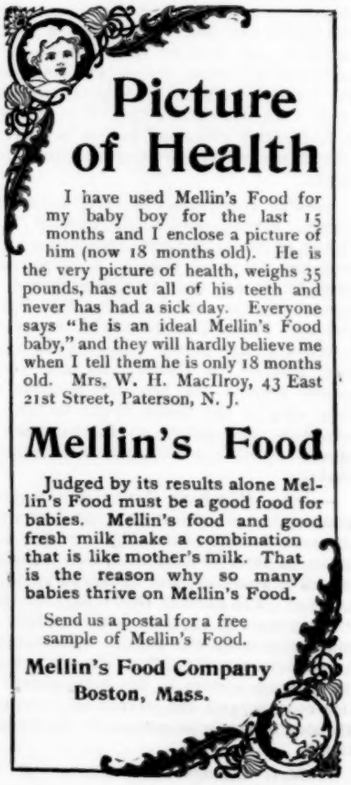
The question seems to have startled and disconcerted them. Their procedure had been private; it was of the very essence of proceedings at Roman law that they were in public. Again, the procedure before the Sanhedrists had been in the form of a criminal investigation, while it was of the essence of Roman procedure to enter only on definite accusations. The question would come upon them the more unexpectedly, that Pilate must, on the previous evening, have given his consent to the employment of the Roman guard which effected the arrest of Jesus (Edersheim).

30. **If he were not a malefactor** — R. V., "if this man were not an evil-doer." **We would** (R. V., "should") **not have delivered him up to thee.** — Their reply was evasive, angry, and yet peremptory: *We* have settled the question of His guilt; we should not have troubled ourselves to bring Him to you, were He *not* a malefactor.

31. **Take ye him** (R. V., "take him yourselves") **and judge him, etc.** — He meets their "fanatical presumption" with "frigid sarcasm:" You will not have Him tried according to Roman law? Then try Him according to Jewish law, and see what you will make of it! Don't come here browbeating me! **It is not lawful for us to put . . . . . to death.** — He forces them to confess the humiliation which their victors had put upon them. There were cases later on, however, in which the Jews forgot the restriction — the stoning of Stephen, for example, and the execution of James.

If they will not make a specific charge, he will not deal with the case. Pilate, impressed probably by his wife's dream (Matt. 27: 19), tries in various ways to avoid sentencing Jesus to death. (1) He would have the Jews deal with the case themselves; (2) he sends Jesus to Herod; (3) he proposes to release Him in honor of the feast; (4) he will scourge Him and let Him go. Roman governors were not commonly so scrupulous, and Pilate was not above the average; a vague, superstitious dread was perhaps his strongest motive. Thrice in the course of these attempts does he pronounce Jesus innocent (verse 39; 19: 4, 6) (Cambridge Bible).

32, 33. **That the saying** (R. V., "word") **of Jesus might be fulfilled.** — See chap. 12: 32, 33; Matt. 20: 19. **Signifying what death** (R. V., "by what manner of death")



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he should die. — The Jewish method was stoning; the Roman, crucifixion. **Then Pilate entered, etc.** — He went in, apparently, to conduct a private investigation, Jesus being within in charge of the guards. According to Luke's account, the priests had trumped up some charges: They perfidiously declared that Jesus had forbidden Jews to pay tribute to Cæsar, and had proclaimed Himself a king (Luke 23: 2). **Art thou the king of the Jews?** — The emphatic word is "thou" — *Thou*, without a single royal accompaniment, branded by your nation as a malefactor, dost *Thou* claim to be king?

31. **Sayest thou this thing** [(R. V. omits "thing") **of thyself?** etc. — as though He would say, My answer must depend upon the meaning of the question. If you ask the question in the Roman sense, you ask whether I am the political king of the Jews; if in the Hebrew sense, whether I am the anointed, spiritual king — the Messiah. Did others tell you I am king, or do you ask of yourself? Do *you* accuse Me, or do the *Jews* accuse Me?

35. **Am I a Jew?** — With true Roman scorn the governer disowned being a Jew, and, therefore, to having put the question in a Jewish sense. Says Schaff: "He proudly and indignantly repudiates all connection with Jewish expectations, which he despised as sheer fanaticism." **Thine own nation . . . delivered thee unto me.** — You are handed over to me by your own people and its religious chiefs as a criminal. **What hast thou done?** — Why is your nation so bitter against you? The priests bring no charges that I can act upon. Tell me yourself what the offense is.

36. **My kingdom** — "My" is emphatic — "the kingdom that is mine." Jesus makes no answer to Pilate's specific question. He goes back to the question of kingship. Pilate must be taught plainly that he *is* dealing with a king, and must also learn the nature of His kingdom. **Is not of this world** — in either its origin or nature; it is not political, and therefore requires no carnal weapons, and can have no collision with the Roman or any other nation. **Then would my servants fight.** — Had Mine been a worldly kingdom, I should have been at the head of a band of warriors who would have protected Me from the Jews. The "servants" may refer to the disciples, or to those who would have followed Him as a temporal prince. **But now** — "as the case now stands;" as you see for yourself that I am unattended. **Is my kingdom not from hence** — not material or visible.

Christ's kingdom, though not *of* this world, is yet in this world and *over* this world (Schaff). — Jesus brings before the Roman directly that truth for which his words had given the opening. It was not, as Pilate had implied, a *Jewish* question; it was one of absolute truth; it concerned all men. The kingdom of Christ was not of this world at all, either Jewish or Gentile. Had it been otherwise, He would have led His followers to a contest for His claims and aims, and not have become a prisoner of the Jews (Edersheim).

37. **Art thou a king, then?** — colloquially, "so then you *are* a king, are you?" And we can imagine the curious, quizzing look with which the Roman regarded this strange, evidently harmless Being, whom he could not help respecting, although His ideas were incomprehensible, and, to him, fanatical. **Thou sayest that I am a king.** — The American Revisers prefer: "Thou sayest it, for I am a king." **To this end was I born, etc.** — R. V., "To this end have I been born, and to this end am I come into the world." **That I should bear witness unto the truth** — 2 Cor. 1: 20; Rev. 3: 14. In the domain of truth I am king. My incarnation and mission were for this object, that I should be enthroned Truth — revealing it, confirming it. **Every one that is of the truth heareth my voice.** — If you ask who are My subjects who hear (obey) My word, they are neither Jews nor Gentiles as such, but they include all who earnestly love the truth, all the obedient children of truth. Commentators also find in this passage that even Pilate had his chance of salvation. Says Lange: "This is the form in which He is able to preach the Gospel to this man in this position: If thou art of the truth, if the impulse of truth is the vital impulse that influenceth thee, thou wilt know Me, and art saved."

38. **What is truth?** — possibly the impatient exclamation of a man who was either skeptical of the existence of any truth, regarding it as the will-o'-the-wisp of wrangling philosophers; or, possibly, the jesting, half-ironical exclamation of one, who, while perceiving dimly what Jesus meant, had so little "kinship to the truth" in his own nature that he could not comprehend the subject, and was therefore indifferent to it. He went out — not waiting for an answer. But he understood the case now. Jesus was evidently no vulgar inciter to sedition; He was only a religious enthusiast from whom Cæsar's kingdom could have nothing to fear. If he can, he will save Him. **I find in him no fault at all** (R. V., "I find no crime in him") — a judicial acquittal, to which he as a Roman governor should have firmly stood. John is silent as to the torrent of accusation which followed Pilate's declaration (Luke 23: 5), and the remarkable silence of Jesus, who, just inside the threshold, heard it all; also the sending of Jesus to Herod.

39. **But ye have a custom.** — When Jesus was returned from Herod, Pilate summoned the chief priests and people and informed them that Herod concurred with him as to the innocence of the Prisoner. He suggested, therefore, that they nominate Him for the customary act of grace at this festival. Evidently Pilate thought this would cause a popular demonstration in favor of Jesus; that the priests were in the minority, and that the people would vote for His release. He reasoned that Jesus was certainly more popular than Barabbas. But he was caught here in his own net. The chief priests had been busy with the people, plying them with arguments and making them believe that Jesus was an imposter.

40. **Not this man, but Barabbas** — either Bar-Abbas, "son of a father," or "Bar-Rabbas, "son of a rabbi." His name is given as "Jesus Barabbas" in three MSS. of Matthew. He was confessedly guilty of the very crime falsely charged upon Jesus — sedition. He was a brigand who had taken up arms against the Roman authority, and his insurrection had involved bloodshed.

IV Inferential

1. Hypocrisy is scrupulous as to rites and forms, unscrupulous as to right and law.

2. The upright judge is not content to begin a cause well; he ends it well.

3. Epithets are not arguments. Christ was *called* a malefactor — a charge which could not be proved; a shameful charge in the case of one who went about doing good, and who challenged His enemies to convict Him of sin.

4. At the bar of Pilate our Lord claimed kingship in the realm of truth; it is wonderful to read this claim in the light of what followed and of subsequent history.

5. The sincere inquirer after truth will not fail to find Christ and His kingdom.

6. They who are not of the truth are quite ready to sneer at it, or disbelieve in its existence.

7. It is one thing to pronounce Christ faultless, and quite another thing to be His follower.

8. We should not forget "the good confession" which our Lord witnessed before Pontius Pilate (1 Tim. 6: 13).

THE IMPERISHABLE FOUNTAIN

GEORGE MATHESON, M. A., D. D.

"Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst." — JOHN 4: 13, 14.

OUR Lord does not say that the objects of worldly ambition are *bad;* He says they are *fleeting*. What He denies is not their legitimacy, but their permanence. He says the man who drinks of the earthly fountain will thirst again; the man who drinks of the heavenly fountain will never thirst. What is this magic fountain of abiding waters? It is Love. Love is the only thing which I need never outgrow. I am bound to outgrow everything else. How many gifts to my youth would be gifts to my old age? Wealth, fame, power, physical beauty, are all for the morning and the midday; they are little coveted at evening. But Love in old age can keep the dew of its youth. I have seen a virtuous attachment which was formed by the girl and the boy retain amid the shadows its morning glow. The heart never grows old with *time*. It may grow old with grief or bitterness or care; but not with time. Time has no empire over the heart. It has an empire over the eye, over the ear, over the cheek, over the hand, but not over the heart. The heart may be swept by storms, but not corroded by decay. It keeps no record of the flying years; it is untouched by the winter snow. The inscription upon its gates is ever this: "There shall be no night there."

Imperishable water, let me drink of thee! Even here below thou art the only abiding thing, the only permanent protest against my graves. Thou art Christ in me, the hope of glory. Nothing else can be my hope of glory. Other fountains are sealed by the seasons. The sight grows dim; the music grows faint; the perfume quits the flower; the eloquence deserts the lips; the arm hangs heavy; the feet lag behind in the race. But thou, my heart, art ever *springing* even where thou art not *singing*. There is hope in thy very sorrow; it is thy protest and thy prophecy. Thou holdest thy dead, not in the grave, but in *thee;* thou waterest the roses round them; thou wilt not let them go. Thy tears are themselves a gush of living water. They are the cry of possession, the claim of right, the refusal to seal the fountain of hope. Thy *Love* is thy hope. Keep it ever flowing; never let it dry. Better it should run with tears than cease to run at all. Its weeping and its joy are alike prophetic; its sighing and its singing are thy springs of endless life. — *Christian World* (London).

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OUR BOOK TABLE

The Gospel for a World of Sin: A Companion Volume to "The Gospel for an Age of Doubt." By Henry Van Dyke. The Macmillan Co.: New York and London. Price, $1.25.

The dedication of this volume is a model of felicitous phrasing. It runs as follows: "To James Ormsbee Murray, Dean of Princeton University, a Teacher of Literature and Life, a Preacher of Righteousness and Love, a Servant of Humanity and Christ, this book is dedicated with grateful affection." The same mastery of elegant English, it is hardly necessary to state, characterizes all the pages. "The Mist and the Gulf" is the title of the first chapter. "Doubt is the blinding mist that rises between man's spiritual vision and the eternal truth. Sin is the great gulf that separates man's moral character from the divine ideal." He goes on to say that "an age of doubt is a transient phase of a sinful world" — a phase that is passing and about to give way to a new era of faith, an era when the gulf of sin will be most clearly visible, and sin needs a gospel. "The message of the first book was this — Christ saves us from doubt because He is the revelation of God. The message of the second book is this — Christ is the revelation of God because He saves us from sin."

These sentences sufficiently indicate the incisive, epigrammatic style of the author. The matter presented is not as striking as the manner of the presentation. That is, the thoughts are largely those familiar ones which must form the staple of all sound preaching. There is no attempt at novelty of doctrine or originality of theory. Five topics are treated, namely: "The Sin of the World," "The Bible without Christ," "Christ's Mission to the Inner Life," "The Perfection of Atonement," "The Message of the Cross." The origin of evil, says the author, is an impenetrable mystery. "We can give no rational explanation of its origin, because its origin appears irrational. It is incomprehensible. There is a madness about it which confuses the mind." He gives no definition of the atonement, counting definition of it impossible, not needed, and confusing. "It denotes a certain mystery — the entire work of Christ in reuniting man to God. Its creative cause is the power of love. Its occasional cause is the recognition of an offence. Its final cause is the restoration of vital union." Perhaps the most striking part of the volume is that which describes what the Bible would be without Christ, "in the Old Testament an unbroken shadow, in the New Testament an intolerable light." The New Testament, he declares, is distinguished among all the books of the world in two points: "it gives a new and intensely searching view of the problem of moral evil. It is written from beginning to end in sight of death as the door which leads into eternity."

From these brief quotations, which one is greatly tempted to multiply, our readers will get a taste of the high quality of the book. It may not reach so large a sale as its companion volume, which is already in the sixth edition, but it will worthily stand beside it and do great good.

Throne-Makers. By William Roscoe Thayer. Houghton, Mifflin & Co.: Boston. Price, $1.50.

Most of the chapters which constitute this volume appeared in the *Atlantic Monthly*, the *Forum*, or the *American Review of Reviews*. The subjects treated are: "Bismarck," "Napoleon III.," "Kossuth," "Garibaldi," "Carlyle," "Tintoret," "Giordano Bruno," and "Bryant." These papers upon these epochal characters are models of critical and well-balanced study and presentation. The author knows the men of whom he writes, and the environment in which they lived, and he can stand close to them or at a distance and see them as they are and the forces which served to develop them. He is, therefore, well poised, luminous and educational. When one of his chapters is absorbed, the reader feels that he has caught a true and comprehensive glimpse of the subject, and does not need to go elsewhere to supplement his knowledge. The author's style is classic, nervous and poetic. Here is a good sample in the closing paragraph upon Garibaldi: "More than half of our nature is emotion. Men may lie sluggish, they may seem sodden in selfishness, or they may fritter their force away on petty things. But let the hero come — the Garibaldi, the embodied emotion — and they will know him as light knows light, as lover his beloved. What just now seemed a dead, sordid mass is tinder, is flame. The craven legions, bewitched and transformed by his example, will follow him anywhere, were it to storm the gates of hell! The immense scope of noble emotion — is not that the significance, if we seek it, of Garibaldi's marvelous influence? And has it ever been more certainly displayed than in our very century, miscalled prosaic?"

Jesus Delaney. A Novel. By Joseph Gordon Donnelly. The Macmillan Co.: New York.

This is a readable and interesting book. It is an account of a visit to Mexico, the traveler's host being a Protestant missionary who has been at work in that land for several years. The author, like many a person who seeks to find the actual results of evangelical and evangelizing effort in Roman Catholic countries, is not a little disappointed. The hero of the story, Jesus Delaney, the first convert, who has been sent to the United States to be educated, and who returns to be a great helper to the missionary, is still in the grasp of his blood and the fickle and fiery qualities of his race. He is ever getting into trouble, from which he barely misses severe penalty. At length he is condemned to be shot, and only escapes through the clemency of President Diaz, who reprieves his death sentence and presses him into the service of his country as a soldier. This suits the young man, who leaves the missionary work for the fate and fame of a soldier without one pang of regret. The book is very true to Mexican life in its descriptions, which are admirable. The lesson, presented is not very much overdrawn, and will doubtless prove a healthy antidote to the preconceived, traditional ideas regarding Protestant work in Roman Catholic countries. The constantly recurring name of the hero comes with a certain shock to the reader who is unfamiliar with Mexican nomenclature.

The People's Wesley. By Rev. William McDonald. Eaton & Mains: New York.

This is "a tract for the times." Its value must not be determined by its size, nor yet by its external dress. It is really *multum in parvo*. We are persuaded that no life of Wesley has ever been written in which so much of valuable information has been pressed into so brief a space, and containing so complete a description of what is essential to be known of the man. It is not a prosy volume, made up of dull, bony matter, but is full of inspiring facts which stir the heart to greater religious activity. The *Christian Standard* of Philadelphia, in noticing the book, expresses surprise that the author was

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able to crowd so much valuable matter into so small a space, and also the belief that "the book will be read until Jesus comes." The hope is also expressed that it may be "translated into other languages." It is really a book for the million. Our people, old and young, including the thousands of our Epworth Leaguers, should be urged to read and become familiar with its contents. The preachers should urge the people to this for their spiritual good.

We could wish that this little volume had been issued in a more attractive dress; and perhaps it will be done in a subsequent edition. But we presume the Agents desired to furnish the cheapest and most comprehensive life of Wesley at a price to which no one could object and all could easily purchase — 15 cents — a marvel of cheapness. Dr. McDonald has done a good thing for the church in writing this life of Mr. Wesley, the father of Methodism, and the preachers cannot do a better thing than to scatter it among the people. Bishop Mallalieu has written an appreciative Introduction, strongly commending the work. It is for sale by C. R. Magee, 38 Bromfield St.

The Fairy-Land of Science. By Arabella B. Buckley. With 74 illustrations. D. Appleton & Co.: New York. Price, $1.50.

Those who were captivated by this book — and they were a great host on both sides of the water — when it was published twenty years ago, will give a generous welcome to this new edition. The publishers, with the assistance of the talented author, have considerably amplified the original volume, adding to it more or less of extended notices of the latest scientific discoveries in the departments treated, and giving in fuller detail such portions as have grown in importance and interest since the first publication. This is a splendid volume for youth, and, indeed, for all. We heartily commend it.

Mildred Marville. By George Fox Tucker, Author of "A Quaker Home." George B. Reed: Boston.

The scene of this story is laid in a little fishing village near New Bedford, and the author gives pleasing descriptions of the life of the seafaring people. The heroine has been highly educated, and yearns for leisure for study and the luxury that wealth gives. She finally decides to marry a wealthy summer resident of the place, but upon the death of the high school teacher she discovers she has loved him all the time, so gives up her ambitions and settles down to a life of hard work. Many of the characters in the book talk in a stilted, unnatural fashion, but there is a good moral which is given in the dedication: "To the girls who prefer sense to sentiment, and labor to loitering."

Magazines

— The *Atlantic Monthly* for May is a good number to place in one's grip for reading upon a journey or for a waiting hour. There is splendid variety in it. "Australasian Extensions of Democracy" is suggestive in connection with imperialistic or expansionist problems. William Garrott Brown, under the caption of, "The Orator of Secession," presents a very discriminative and readable paper upon William Lowndes Yancey. Especially valuable is the paper on "Some Economic Aspects of the Liquor Problem." Julia Ward Howe continues her "Reminiscences." (Houghton, Mifflin & Company: Boston.)

— The *Coming Age* for May presents a suggestive paper from Hon. J. C. Chase, the Socialistic mayor of Haverhill, upon "The State and the Citizen, with Special Reference to Municipal Progress." There are other interesting papers on "Savonarola," by Rev. H. H. Peabody; "The Social Ethics of Jesus," by Prof. Jean du Buy; "Why I Am a Baptist," by W. C. Bitting, D. D.; and "Social Democratic Ideals and the Church," by Rev. R. B. Blabee. (The Coming Age Co.: Boston.)

— The *North American Review* for May bears the name of the new proprietor as editor, Geo. B. M. Harvey, and the first issue under the new management gives great promise that this historic and in many respects unique *Review* is entering upon a still broader and deeper mission. The contributions, in scope, pertinency and strength, are indeed quite remarkable. General Miles presents his first article upon "The War with Spain." Rear Admiral Lord Charles Beresford writes upon "China and the Powers;" Ian Maclaren upon "The Religious Situation in England;" Thomas B. Reed upon "The Nicaragua Canal;" William Dean Howells upon "The New Poetry;" Major-General Leonard Wood upon "Conditions and Needs in Cuba;" and Rebecca Harding Davis upon the "The Curse in Education.' (11 Warren St.: New York.)

— *Photo Era* for May is an exceptionally beautiful and interesting number. The frontispiece, on a colored mount, is a reproduction of the picture that won the first prize at the recent exhibition of the Boston Camera Club, entitled "Morning Service," by Miss Emma J. Fitz, of Boston. May Otis Sampson writes an introduction to the camera work of W. Lyman Underwood, the well-known sportsman-naturalist. There is an interesting article on "Figure Composition" by Herbert W. Taylor, and four beautiful interiors of Radcliffe College are cleverly described by Neonetta Iams. Frank W. Birchall discusses the "Lighting and Posing" of the great master, Titian. Other features make the number unusually interesting to intelligent and up-to-date workers in photography. The *Photo Era* contains the best thought of the day on photography, illustrated with very artistic pictures, at the extremely low price of fifteen cents a copy. (185 Franklin St., Boston.)

Oakhurst at Needham

There is no city in this country that boasts of such beautiful suburbs as Boston, and of these the towns and cities on the southern and western sides are most conspicuous for their varied and picturesque features. The whole region, for a radius of many miles, presents a panorama of hill and valley, field and forest, cultivated acres, green lawns, and handsome houses that rival anything in the way of natural scenery improved and changed by intelligent study, science, and industry; and there are to be found more attractive homes in this territory than are located in any space anywhere in this country, at least.

Needham, directly to the west of Boston, ten miles distant, presents some of the greatest possibilities for development of all the towns around the city. A recent visit to these showed a condition of things most encouraging for thousands of people who are anxious to make good homes in the suburbs, and we can conceive of no more attractive or advantageous place to locate than at "Oakhurst," a portion of Needham village, now in course of development by Mr. C. A. Hicks, a well-known Boston landscape architect and civil engineer.

The means of communication is by steam and electricity in all directions from "Oakhurst." It can be reached by the Boston & Albany Railroad in a half hour, and electric cars connect with Boston, and with Wellesley, the Newtons, Dedham, Wilton on the south, etc.

A visit there is at least a pleasure, and one can also secure much information by calling on Mr. Hicks at Room 501, Tremont Building, Boston.

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A FEW THOUGHTS FROM A CLASS-LEADER

L. H. AREY.

IN the issue of the HERALD of March 8, a writer attempted to give the reasons for the apparent decline and degeneracy of the old-time influence and religious zeal of the class-meeting. As far as he went he did well. All, or nearly all, he wrote is true.

As far as class-meetings in general are concerned I cannot speak or write. I can only write of my own experience in regard to the class or the classes of which I have had the honor of being the leader; for to be a class-leader I consider one of the greatest honors that can be conferred upon one. In regard to "unprofitable discussions," in our class we have no time to advance pet ideas or theories; our theme is Christ and Him crucified, our risen Lord. We earnestly desire and are seeking for the highest attainments in the Christian life. Thus we live and grow, not only to the full manhood of Christian experience, but steadily increase in members.

There has been much written about the class-meeting, generally to deplore its decline, lack of interest, non-attendance, etc.; but comparatively little has been written that would tend to awaken interest, to add fuel to the so-called dying embers, or to quicken the smoking flax to burning zeal. My prayer is: O Lord, touch some faithful soul with holy inspiration, that the Christian Church may awake to its opportunities and from its apparent slumbers!

The writer of the aforesaid article attributes much if not all of the lack of interest to its inside workings; but as there is an outside as well as an inside to everything, there must be an outside to the class-meeting. The writer was looking from the standpoint of a clergyman, from which position come most of the articles that have been written; so please hear a word or a two from a class-leader.

My term as a leader covers about thirty years. I consider the class-meeting of *vital* interest to the spiritual life of the church, and if I have a hobby, it is the weekly class. I would not say that an individual could not live a good spiritual life and not attend class; for one, I do not believe that I could. I find it of great spiritual profit. I need the life and encouragement of the class; and as good as one might be and live outside the class-room, yet his usefulness and spiritual life would be greatly augmented by uniting with and helping to sustain the class as far as circumstances admitted. I cannot understand how one wholly given up to Christ, and professing to be willing to be led by Him, can neglect or forget his obligations to the regular means of grace, of which the class forms a very important part. The testimonies and experiences found in the class-room are so helpful, and rarely found elsewhere. To those who advance the *confessional* theory — what nonsense! I would be pleased to have them spend some evening in our class-room.

The class-leader should either be a singer himself or have some one on whom he can depend to start the tunes. Oh, how much depends on spiritual songs sung in the spirit! He should try in every way to make his class social, get out of old ruts and formality, and take as little time himself as possible to the best interest of the class. Many leaders never call on their members by name in class. I think this is where they make a great mistake. It is so homelike and social to address each by name; besides, if each is allowed to speak voluntarily, much valuable time is lost.

The thought that the decline in interest of the class is mostly if not entirely from within, I very much doubt. In some cases it may be true, but rarely. I do not desire to criticise the pastors, but does not some of the blame by right rest here? Are they as enthusiastic advocates of the weekly class as they ought to be? Have they not somehow got the idea that the class has seen its days of usefulness, and is rather a dependent than the advance guard to our dear old Methodism? I believe that the pastor filled with holy class-meeting zeal can do more than all others combined to advance the interest in and build up this grand old spiritual landmark of Methodism. And if we as members and leaders will lay this matter to heart, make it a *burden* upon our hearts, by the help of the Master, which we surely will have, *pray* it into its old-time usefulness, encourage rather than discourage, I believe that we shall find, ere long, such rich mines of thought and enthusiasm opened that it will astonish the most devoted and now almost heart-broken leader.

It may not be on the mountain's height,
Or over the stormy sea;
It may not be at the battle's front —
But my Lord hath need of me.
Wherever He calls I surely will go,
Be it class or meeting for prayer;
I'll do what my Master bids me to do,
Then surely His blessing I'll share.

I think we should have at least one class-leaders' convention a year. I need say nothing further in regard to the blessing that would come of such a gathering than to refer you to the convention held in New York last fall, and duly reported in the HERALD, where the old-time enthusiasm was so blessedly manifested. Let us double our diligence, pastors, leaders, and members, and resolve that for the present year we will not write or speak one word derogatory of the class, but will put forth every effort possible; and I do believe that, the grace of God assisting, our class-meetings might more than double their membership.

Then a class social, I believe, would in time prove very beneficial. We had one last spring, and it was enjoyable as well

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If more reasons are desired they will be cheerfully furnished.

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as profitable. We did not reap all we hoped, but we did get all out to class once during the year, and, if continued, it would result in great good.

We cannot rest — no, not even in Zion; no great good ever was accomplished without work. But those of us who use our utmost endeavors for the good of others are receiving our dividends as we pass along, and our crowns await us by and by. Let us all unite in the strain of praise and glory to His name, —

Blest be the tie that binds
Our class in Christian love;
The fellowship of kindred minds
Is like to that above.

Tremont St. Church, Boston.

AUTHOR OF "THE WORKERS" *

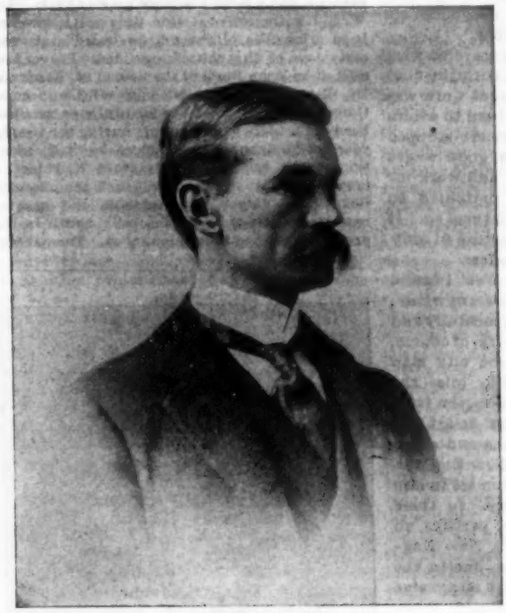
SINCE Walter Wyckoff's return from his brave trip across the continent to resume his quiet life in Princeton with his books and classes in political economy, the publication of his book, "The Workers," has discovered him to the men he met while making his "experiment in reality," and letters have been coming to him from all along his route.

The letters have been personal and friendly. Without exception his correspondents have liked "The Workers," or have been interested in the press notices they have seen and have wished to get the volumes. Some of the writers had worked with Mr. Wyckoff, some had worked over him, had bossed him or had bossed neighboring gangs, and some had fed him. All of them were happy to know a man who had written a book and all had pleasant things to say of the recollections of the days when the "experiment" was under way, and they had had personal intercourse with the experimenter. It was gratifying to the young Princeton lecturer to find that his efforts were received so kindly and over so wide an area — for these letters came from folk as remote from each other as the Fishertys of the West Point boarding house and the section gangs far out on the Union Pacific. The writers did not ask for favors, nor did they set forth theories on the rights and wrongs of workingmen. Each wrote as a man would write to an acquaintance he had lost sight of; whose whereabouts he had learned accidentally and with agreeable surprise.

A different batch of letters, indeed, from what an experimenter might have received had he gone out on such a pilgrimage fifty years ago. Mr. Wyckoff says the workingman is discovering himself. "He is far and away a better man than formerly," he declares, "because he is more hopeful, more independent, more thoughtful, better educated, more liberal; he is cleaner and he lives better. He can read, and he knows what is going on in the world. His sympathies are broadening. The life of the average workingman is on a higher level, year by year, and the good in him is developing while the evil is disappearing.

"Of course the experiment I made is of no scientific value whatever. I could not stay long in any one place, and so I had to content myself with a series of glimpses instead of a thorough study. It was often hard to break away from interesting groups and opportunities for investigation and to go on; but I had to do it if I would carry out the scheme I had planned for myself.

"It would be worth while, of course, if one could spend sufficient time among one set or group or class of workingmen to become identified with them, to be one of them and to know them thoroughly. But after doing this, the investigator would have one phase of the life he was studying, and one phase only. There would still be many



WALTER A. WYCKOFF

other groups of workingmen, each group different from the other groups, with its own individuality that had developed in accordance with the conditions under which its members worked. I do not see how a single individual could learn all about all the conditions of workingmen in this country. He would not have time. A large number of investigators working independently and yet systematically under a clearly-defined and recognized method, with a common object in view, would achieve splendid results. Perhaps it is not unfair to say that there are many unconscious investigators already in the field, and all that is necessary to do is to tap them. Such investigators are the more intelligent of the laboring men themselves who are working daily for the betterment of their class. These men are chock full of interesting facts, of data for the student of society. All that one needs to do is to teach them how to tell what they know. Within them are mines of wealth; but, like other mines, they are useless so long as they are unopened.

"Of course I am speaking of American workingmen — the men who are born here, or who have come over from the north of Europe and felt the magic of the soil, the air, and the social life here, which speedily made them good Americans. The cheap laborers, the Huns and the lots of cheap labor that contractors have brought over from the south of Europe, are yet without the pale. Many of the individuals in these job lots purpose to be here only until they have saved the few dollars that will enable them to return to the country whence they came and live comfortably there. They are not for the United States. The States do not appeal to them except as a place of good wages.

"From what I saw in the two years I was skimming across the country I should say that, taking the United States as a whole, there is more opportunity to work than there are workers. The amount of work there is to do exceeds the amount of working force there is to do it. A great deal of work has to be left undone because there are not enough men to do it. There are several points to consider, however, as footnotes to this statement of my impression. In the first place it is an impression, not a scientifically demonstrated fact. I did not see the whole country. I did not go South at all. I traveled pretty directly west all the time, and as I traveled I was near work all the time. I had an uncomfortable time in Chicago, surely, but I could have got work readily enough had I gone out into the country even a short distance. I should have gone, only I wanted to study the condition of the unemployed in that sorely congested centre, the chief city of the middle West. In Chicago the supply of laborers was in excess of the demand, but not far away the conditions were reversed — the demand was greater than the supply.

"I can see how a man with a sick wife and several small children all in town might not be able to get out to the country to look for a job. His case is desperate, and he deserves a helping hand; but, generally speaking, a man that is not bound to the city will find work not far away if he goes outside. I remember talking with a country doctor who had kindly given me a lift as I was tramping across one of the middle Western States. He was surprised at what I told

* THE WORKERS: An Experiment in Reality. By Walter A. Wyckoff, Assistant Professor of Political Economy in Princeton University. Charles Scribner's Sons: New York. 2 Vols. Price, $1.25 each.

Wouldn't Be Put Off

Went to the Kitchen and Made It Herself

Husband said to me one morning, "It seems to me, my dear, that it will pay you to make a trial and see whether it may not be true, as your physician says, that the cause of your persistent dyspepsia and head trouble and palpitation of the heart, is coffee."

He said, "Suppose we stop coffee and try this Postum Food Coffee!" I agreed to it, and so a package was sent up that day.

In the morning we had the new food coffee, and after filling my husband's cup, I filled my own. I sipped a few spoonfuls, and I am ashamed to say that my eyes filled too. I could not drink it.

Husband suggested that inasmuch as this was the first trial, the cook had not made it properly.

I took the coffee pot to the kitchen, poured it out and examined the package carefully, then followed directions exactly (an easy thing to do, by the way) and after I had got the coffee pot to boiling, I left it in the cook's charge, saying that I would send out for it in fifteen minutes.

When it came in and I poured out some fresh cups for husband and myself, what a revelation! I could not have believed it possible that there was such a difference between an article poorly prepared and properly prepared. Here it was, a black brown, clear and delicious. The addition of a little cream turned it to that perfect color that an epicure delights in.

This was several months ago, and I attribute my gain in flesh and my perfect health to the use of Postum, as it has served me as an ideal food. My friends frequently say something like "I never saw you looking so well. What are you taking?" I reply, "I am taking no medicine, but I am drinking hard just now, drinking Postum Food Coffee," and the results are very real indeed to husband and myself. — Mrs. Jennie Knight, Washington, D. C.

him of the many men out of employment in the East. 'Why,' said he, 'if we had 50 000 of those fellows here, we could keep them busy nine months of the year, and if they would "stay by" so that we could be sure of them for the next year, we would keep them and pay them something through the three idle months. I guess we could accommodate most of them right in this county.'

"My personal experience as I traveled west from Chicago was in harmony with the doctor's statement. I found, not that work was hard to get, but that it was hard to avoid. Every day of my progress farmers stopped me repeatedly and offered me good wages and keep if I would turn in and work for them. I should have been delighted to oblige each one of them. I told them so. If I had been five hundred men instead of only one I might have accepted the offers.

"On farms out through the West I found the finest class of laborers I saw anywhere, the happiest and the healthiest, mentally and morally. Skilled labor in the city, of course, receives higher wages, and these city men are of fine intelligence, but they miss the wholesomeness of living the Western farm laborers enjoy. I found many delightful country towns in Illinois, Indiana and other Western States, like the old New England towns before the new emigration set in and the factories became so numerous. In these Western communities there is, perhaps, an added charm beyond what the New England town was likely to have, due to the pleasanter climate and the more responsive soil.

"There have been several explanations of how I came to make my 'experiment in reality.' One of the yellow journals said that J. Pierpont Morgan and I had a discussion in which Mr. Morgan said I did not know anything about the condition of workingmen; that I had better learn what their ills really were before I elaborated theories as to their cure. I did not have such a discussion with Mr. Morgan. He did not make such a statement to me, though it would have been true enough as to the amount of my knowledge. I was not elaborating theories for the cure of the 'ills of workingmen.' I did not start out as the result of a 'dare,' either, nor entirely 'for my health,' though in a way my health was concerned. This is how it came about: I had insomnia. Otherwise, the physicians told me, I was perfectly well. I went abroad and in London a noted specialist told me I should go out on a ranch and live in the open air for a year or two. It was my only salvation, he said, but it was sure, and probably would be pleasant. So when I was home again I laid my plans accordingly. When I was nearly ready to start, a friend suggested I should tramp it out and study labor conditions as I went. This suggestion appealed to me, and I followed it." — *N. Y. Press.*

— Some of the Southern newspapers are inviting the attention of Northern people to another Georgia incident. Frank W. McCarthy, a colored man, died at Albany, Ga., the other day, and his funeral was attended by "an immense concourse of both whites and blacks." The town has a population of about eight thousand, and "every store and office in it" was closed during the time of the funeral in honor of the dead man. McCarthy was the most influential Negro in the county, "industrious, honest, respectable," and he "never dabbled in politics" — which is supposed to explain, in part at least, the extent of the regard he had won from the whites. It is certainly a most refreshing and encouraging incident. Such honor as that is rarely won by white men in any part of the country, let alone a black man. — *Springfield Republican.*

Further Services at Newton Centre Church

The feast of dedication of the Newton Centre Church continued through the week, with services on Monday, Wednesday and Friday evenings. The former pastors were guests Monday evening, and a large audience greeted them. Dr. W. E. Huntington of Boston University, who has been a member of the official board since the early days of the church, presided. Prayer was offered by Dean Buell of the School of Theology. Dr. Huntington spoke with graceful appreciation of the services of the faithful men who had been the leaders of the people during the twenty years of the church's existence, especially mentioning the work of Dr. Bradford K. Peirce, a crayon portrait of whom adorned the chancel. Rev. W. I. Haven's unavoidable and greatly regretted absence made the only break in the program as it had been announced. The general topic was, "Pastors and People." The former pastors spoke in the order of their pastorates: Rev. George H. Perkins on, "As Disciples of Christ;" Rev. William R. Clark, D. D., on "As Creators of Character;" Rev. Edwin H Hughes on, "As Worshipers of God;" Rev. Luther Freeman on, "As Evangelists." The topic assigned Rev. W. I. Haven was, "As Students of the Bible."

REV. GEORGE H. SPENCER.

Pastor of Newton Centre Church.

The pastor of the Newton Centre Church belongs to a family of Methodist preachers. His father, who died during the last Conference year, was presiding elder of St. Johnsbury District, Vermont Conference, and was greatly revered and beloved. Of four sons, three chose the Methodist ministry. Rev. G. H. Spencer was transferred from the New Hampshire Conference one year ago and appointed to his present pastorate. His last charge in New Hampshire was at Somersworth, and was signally successful. While this church enterprise was projected under his predecessor, yet he has directed its progress with marked ability and good judgment. He is highly appreciated by his church and in the community generally. A strong and impressive preacher, a sagacious administrator, a popular and faithful pastor, he gives promise of increasing success and usefulness in the ministry. It is but just to say that this sketch and presentation are a complete surprise to him.

Wednesday evening was devoted to the interests of the Epworth League. Prayer was offered by Prof. J. H. Pillsbury, of Waban School. Addresses were made by four of the leaders of the League army in New England: Rev. George S. Butters spoke on "The League in the Church;" Rev. Frederick H. Knight on, "The League in the Community;" Rev. Willard T. Perrin on, "The League in the 'North End';" Rev. Edward M. Taylor on, "The League in the Life." Music was furnished by a large chorus of young people. The audience greatly enjoyed the service. The addresses were practical, thoughtful and convincing.

On Friday evening an audience of six hundred gathered in the fellowship service. The other Protestant churches of Newton Centre gave up their usual Friday services to unite in this testimony to the essential oneness of Christianity. Rev. Alvah Hovey, D. D., LL. D., of the Newton Theological Institution, offered prayer, after which addresses were made by local pastors. Rev. Edward M. Noyes, pastor of the Congregational Church, spoke on, "The Church of Jesus Christ which is in Newton Centre." Rev. Edward D. Sullivan, rector of Trinity Protestant Episcopal Church, spoke on, "The Obligation of the Church to Serve the Community." Rev. Edgar Y. Mulling, D. D., pastor of the Baptist Church, delivered the concluding address, on "The Obligation of the Community to Support the Church." The benediction was pronounced by the venerable pastor emeritus of the Congregational church, Rev. Daniel L. Furber, D. D.

After each of the three services just described a pleasant hour of social intercourse was passed in the parlors of the church, where refreshments were served by the ladies.

A large audience, composed not only of the local congregation but of many of the representative men of the Methodism of this vicinity, greeted Dr. J. A. M. Chapman at the Sunday morning service. The sermon was on "Thinking," the text being taken from "Think on these things." The preacher dwelt on the importance of "thinking" — more than knowledge of facts is to be prized the ability to think clearly and consecutively. Not only to think clearly and vigorously, but to think of the best things, was shown to be of highest moment; for thought reacts on character. The sermon was beautiful, strong and intensely impressive.

The Sunday-school assembly in the afternoon called together the members of the school with many of their friends. Addresses were delivered by Miss Bertha F. Vella and Rev. A. A. Berle and were captivatingly appropriate.

The pastor preached in the evening from Hebrews 11: 8, on Abraham, the Man of Faith.

The services have all been largely attended and

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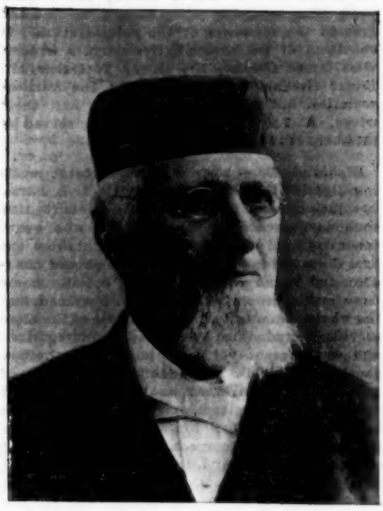
without exception helpful and suggestive. Every speaker has been present to take his assigned part. The music has been an essential and distinctive feature of the services. Special mention should be made of the chorus singing by members of the Epworth League.



REV. J. A. M. CHAPMAN, D. D.

We are particularly gratified to present Rev. Dr. J. A. M. Chapman to the younger generation of our readers. A son of New England, he has magnified the pulpit and the pastorate not only in this region, but throughout the connection, as perhaps no other Methodist minister has ever done. He represents and illustrates the best type of the ministry. The one dominating and absorbing passion of his life has been to be the most successful minister that it was possible for him to be. The pulpit has been his throne, and he has given his days and nights to preparation for it. His life-work and history are, therefore, worthy of special study. At threescore and ten, and after nearly forty years of most fruitful ministry, he is quietly resting at his farm in Greenland, N. H. He was born in that town, Aug. 21, 1829, and educated at the district school, Hampton Academy and Colby College, Waterville, Me. It was his great good fortune to be a poor boy and to be obliged to educate himself, which he did by manual toil and by teaching school. He was converted at a camp-meeting at Kingston, N. H., at fifteen years of age, when Rev. James Adams was his pastor at Greenland. Before he was converted he had the conviction that he ought to preach. He was licensed by Rev. Dr. James Pike, who was presiding elder of Dover District, New Hampshire Conference. In March, 1854, he joined the Providence Conference, Bishop Baker presiding. He was a stranger to every member of the Conference. Rev. David Patten, D. D., was then presiding elder of the Providence District. His first charge was North Fairhaven. He manifested unusual preaching ability and was soon filling the first appointments in the Conference. His last two appointments in that Conference were Chestnut St., Providence, and St. Paul's, Fall River. In 1863 he was transferred to the New England Conference and appointed to historic Hanover St. His pastorate with this church was very successful, and the reputation which he made as a preacher extended far and wide. Then he served Tremont St. and Grace Church.

At this time perhaps he was unrivaled in the connection in his fame as a preacher and in his success as a pastor. He was content to be a minister of the Lord Jesus Christ; he had no ambition for anything else. He never sought to do anything else or to be anything else. The honors of the church, such as the Annual or General Conference can confer, he never desired. To preach the Gospel of the Lord Jesus Christ so that men would hear and be saved, has been his only aspiration. Great revivals attended his ministry, particularly at Allen St., New Bedford, and St. Paul's, Fall River, where at each church three hundred were converted. His name as a chaste, thoughtful and evangelistic preacher filled the church, and in 1873 he was transferred to the New York East Conference and stationed at St. John's Church, Brooklyn. At the end of three years — then the time limit — he was transferred to the New York Conference and stationed at St. Paul's Church; at the expiration of three more years he was transferred back to the New York East Conference and stationed the second time at St. John's; and at the end of another three years' pastorate, he was re-transferred to the New York Conference and stationed a second time at St. Paul's Church, making a record for continued service at two churches which cannot be paralleled. His last two pastorates, very effective and satisfactory, were in the city of Philadelphia, at Arch St. and Park Ave., where he served each church the full five years. He never sought the pastorate of any church, and until the invitation came or the appointment was made, no person ever knew that he desired to go to any particular church. He has always been the soul of modesty, has deeply felt his inability to serve the class of churches that sought him, and has often protested to the appointing powers that he was not equal to the large pastorates to which he was called. Though a man of clear-cut convictions and preaching a whole Gospel, yet he has succeeded in going through life arousing little if any opposition or criticism, and greatly beloved by his brethren in the ministry and by all in authority in the church. In this respect he has made a golden record like unto that of Rev. Dr. W. R. Clark of the New England Conference. He is in fairly comfortable health, and it is prayerfully hoped that he may be spared many years — a living object lesson of the success which may be attained in the ministry by a single eye, an unwavering purpose, and a sublime consecration.

Boston Methodist Social Union

A large company assembled at the American House for Ladies' Night of the Social Union. The principal guest of the evening was Rev. S. Parkes Cadman, D. D., of Metropolitan Temple, New York, who addressed the Union on "The Mission of Methodism." Music of a most varied and delightful character was charmingly rendered by the quartet of the First M. E. Church, Lynn, consisting of Miss Anna M. Wilson, Miss Phenia Brown, O. Raymond Howe, and J. Edward Aborn. Grace was said by Rev. W. R. Newhall, principal of Wesleyan Academy, Wilbraham. After the collation prayer was offered by Rev. Charles Parkhurst, D. D. Six new members were elected.

President Flanders gracefully introduced Rev. S. Parkes Cadman, who was received with enthusiastic applause and who said in part: He was an American by choice and not by necessity. He spoke of his father, grandfather and great-grandfather as Methodists — the latter an entertainer of John Wesley — and he thus considered himself in the line of apostolic succession. Methodism's greatest victory in the early days was one of thought, in demonstrating man's relations to God, in the doctrine of free grace and conscious redemption. There is no greater sign of our intellectual degradation than the stuff that is found in the Methodist hymn books of today. It is high time the leaders of Methodism took up this question. I am thinking that we will never get to the power of our fathers until we get to the hymnology of our fathers. The modern church hymns are unfit for intelligent Methodists to peruse. They are mostly the work of itinerant evangelists who go about living upon the churches. Banish these unworthy hymns and return to the grand old hymns of the earlier days of the church. He told of the conversion of Thomas Olivers, a Welsh tinker, who wrote the hymn, "The God of Abraham Praise." When the forces of modern Methodism can take hold of abandoned, ignorant and debased men and bring them to such a stand of spiritual insight as can produce such a hymn of praise there will be no question of the future of the church. In discussing the work of Adam Clarke he spoke of those who defend evangelical truth in an unevangelical spirit, and said the modern danger is not so much from doctrinal heresy as from spiritual barrenness and lack of Christian tolerance and brotherhood. The church, he went on to say, was never more fully alive. It is already cosmopolitan, and its creed is generous and liberal. It is not to be forgotten that this is an age of transition. There are certain views today that are not so well known or understood as they might be. As Dr. Parkhurst has recently pointed out in ZION'S HERALD, we have persisted in the doctrine of economy and reserve too much. I believe it would be wise for us to wait patiently, to stop uttering cant phrases about the Bible, to accuse no man who loves the Lord, to leave the mission of accusing the brothers to the devil, whose particular function it is, and remain conscious that the Bible contains the will of God for all men and for all times. We are not here to police the human intellect. God never gave us Methodism for that purpose. Recent intelligent and honest criticism have really made towards the upbuilding of Christianity. The system of itinerancy in vogue in Methodism should be superseded. Itinerancy was all right in the time of John Wesley There were no cities then. But conditions are changed. If John Wesley were now alive, he would be the first to advise the change. He spoke at some length of Dr. Fairbairn's last book, "The Papacy, Roman and Anglican," as explaining how practical atheism possessed the English Church. The idea that God is not in His church, nor in man, nor in the world, but only in the consecrated clergy, has been the root of much of modern materialism and atheism. Religion is not a book, nor a creed, but a faith in a person, and that person is Jesus Christ. An inexpressible relief came to his soul when he passed from loyalty to creeds to loyalty to Jesus Christ. This is the impregnable theological position of real Methodism. Its great argument is that of experience. If the Christ had left behind an absolutely perfect record for the world, it would be far less helpful than is the great mass of human experience of fellowship with Christ; without the latter the Book would be but a shadow and a mystery. Further truth, more power, greater development, are the treasures that await our church in the near future. Enthusiasm, spiritual fervor, are the essentials. The problem of great cities, with their cosmopolitan population, was briefly discussed. The church has not yet discovered the magnitude of the problem. W. P. ADAMS.

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THE CONFERENCES

NEW ENGLAND CONFERENCE

Boston District

Boston, Bromfield St. — The services on Sunday morning, May 7, were very interesting. Four persons were received by letter, one was received on probation, and one Chinaman received the ordinance of Christian baptism. The pastor, Rev. John Galbraith, Ph. D., has received a very cordial welcome from the church and congregation, and the work of the church starts off very encouragingly.

Tremont St., Boston. — Prof. Taylor of Boston University gave a most charming and informational lecture on the Russo-Greek Church, before the reading circle of the Epworth League of Tremont St. Church on the evening of April 19.

People's Temple, Boston. — The congregation tendered a reception to the new pastor, Rev. L. H. Dorchester, and his wife, in the church parlors. Mr. George F. Washburn, chairman of the board of trustees, presided. Addresses were made by Presiding Elder Mansfield, Dr. J. D. Pickles, Rev. Franklin Hamilton, Dr. Daniel Dorchester, father of the pastor, Dr. C. A. Crane, and Prof. H. G. Mitchell. Mr. Dorchester spoke hopefully, and said: "Let us make this church permanently helpful to the great numbers of young people in this district, and let it be known as Optimistic Corner."

Egleston Square. — The Ladies' Aid Society and the Epworth League gave a reception to the new pastor, Rev. J. P. West, Thursday evening, May 4. The receiving party consisted of Mr. D. C. Smith from the Epworth League, and Mrs. Austin, Mrs. E. R. Pritchard, and Mrs. Grace Berquist as officers of the Ladies' Aid Society. Mr. W. F. Ells acted as master of ceremonies, and Lester E. Taylor and Ray P. Ells as ushers. Music was furnished from the Conservatory of Music. Words of welcome were spoken by Rev. H. P. Rankin of St. Andrew's, Rev. C. H. Stackpole of Stanton Ave., Rev. E. Mendel of the Boylston Congregational Church, and Rev. Frank Pride. The pastor responded appropriately. Light refreshments were served. The year opens hopefully.

First Church, Dorchester. — An enthusiastic reception was given to the new pastor, Rev. W. T. Perrin, on Monday evening, May 8. Mr. and Mrs. Perrin were assisted in receiving by Dr. and Mrs. D. Steele, and Mr. Warren H. Littlefield. After an hour of cordial greetings, Mr. Geo. W. Nickerson, of the official board, called the assembly to order, and responded for his associates in apt words of welcome. He was followed by Presiding Elder Mansfield. Rev. R. F. Holway was introduced as a former pastor, and spoke in tender words of his classmate and associate in pastoral work in Boston and vicinity for many years. Rev. Edwin S. Wheeler, pastor of the Baptist Church on Richmond St., and Rev. G. W. Brooks, pastor of the Congregational Church, represented the local clergy, and Rev. S. P. Fay, the predecessor of Mr. Brooks, still a resident of this locality, also added words of welcome. Mrs. George Bourne, president of the Epworth League, presented a beautiful bouquet in behalf of the League; and Mr. Damon, superintendent of the Sunday-school, extended a warm welcome. Music was rendered on the piano by Mrs. Boylston, accompanied by Miss Blanche Crafts on the violin. A collation of cake and ice cream was served under direction of Mrs. Swift, assisted by a bevy of young ladies. Mrs. A. B. Clum, president of the Ladies' Aid Society, and her associates were everywhere, making all feel at home and causing every part of the complicated machinery of a modern reception to work with perfect smoothness.

St. Andrew's, Jamaica Plain. — A friend of the church is having the audience-room and entrance newly frescoed and beautifully decorated. The new parsonage is completed and the pastor's family is occupying it. On May 17 there will be a formal opening of the church and parsonage, and G. F. Washburn and Dr. Jacobs of Brookline and other laymen will give addresses. Rev. H. P. Rankin, pastor.

Baker Memorial, Dorchester. — On May 1 a delightful and successful reception was tendered the new pastor, Rev. Dr. E. T. Curnick, and family, under the auspices of the Epworth League. Social Hall was beautifully decorated with the League colors and flowers. The receiving party consisted of the pastor and wife, Dr. J. H. Mansfield and wife, Dr. Upham, pastor of Stoughton St. Baptist Church, and Mr. C. H. G. Miner, president of the Epworth League, and wife. Dr. Harry Baker and Mr. B. F. Buckley were chief ushers, assisted by many members of the Epworth League. After a large number of those present had been introduced to the pastor and the others receiving, brief and informal words of welcome were spoken by Drs. Upham, Mansfield and Allbright, and by Mr. Cyrus Wells of the official board, Mr. Charles Fuller of the Sunday-school, Miss Juliette Smith of the adult Bible class, and Mrs. Rich of the Ladies' Benevolent Society. The pastor responded in appropriate words. Mr. C. H. G. Miner was master of ceremonies, and introduced the speakers in a happy manner. A collation was served to the entire company. Dr. Curnick has been greeted by large audiences in opening his pastorate.

St. John's, South Boston. — One of the most delightful events of the year at this church was the reception given in honor of the return of the pastor, Rev. Roscoe L. Greene, D. D., on the evening of April 26. The vestry and church parlor were beautifully decorated with palms and laurel. The Euterpe Ladies' Orchestra (Miss Daisy Monroe, director) furnished music during the evening. At 8 o'clock, Mr. Albert M. Williams, chairman of the evening, invited Rev. William Full, of the Dorchester Street Church, to offer prayer. Mr. John Young, treasurer of the church, was then introduced and made an address of welcome. Short addresses were also made by Mr. Spaulding, superintendent of the Sunday-school, Mrs. L. D. Packard, president of the Ladies' Social Circle, and Miss Lillian Packard, president of the Epworth League. Rev. Albert E. George, of St. Matthew's Episcopal Church, was then called upon and made a brief and witty speech, Rev. C. A. Dinsmore, of the Phillips Congregational, referred pleasantly to his friendship for Methodist pastors, Rev. James Huxtable, of the Hawes Unitarian, spoke briefly, Rev. Charles Cardall, of the "Church of Our Father" (Universalist), voiced a welcome, and Rev. Dr. Charles A. Crane, of East Boston, added a note to the general harmony. A ladies' quartet, consisting of Mrs. Kebbon, Mrs. A. M. Williams, Miss Mabel Williams, Miss Ora Williams, rendered several selections. Mrs. Greene was presented with a bouquet of American Beauty roses by little Florence Mitchell, in behalf of the Ladies' Social Circle. Dr. Greene was then called upon, and spoke to the people of his hopes for the church during the coming year. The receiving party formed in line and greeted the members of the congregation. It consisted of Dr. Roscoe L. Greene, Mrs. Greene, Miss Grace Greene, Mr. Henry T. Greene, Mr. Edgar Greene, the presidents of the various societies, and the visiting pastors and their wives. At 9.30 coffee and cake were served by members of the Epworth League.

Highlandville. — A series of pentecostal meetings, lasting ten days and led by Dr. L. B. Bates, has just closed. Dr. Bates gave a Bible reading each day, preached every evening, and every other day held a children's meeting. From the first the meetings were well attended and characterized by an earnest, fervent spirit. Some have been converted, the church quickened, and the whole community blessed. Some of the altar services included nearly the whole congregation, and were seasons of great power. At the last service Mr. J. B. Thorpe offered a series of resolutions which were unanimously adopted with great enthusiasm, extending to Dr. Bates heartfelt thanks for his ministrations. The pastor, Rev. J. H. Tompson, has begun a series of sermons upon the "Life of Christ," which will be illustrated by Mr. F. J. H. Mansfield with the stereopticon.

Worcester, Trinity. — There were 21 accessions to membership from all sources at the last communion. The Junior League has had graduating exercises. The evening was interesting and instructive. Mrs. A. B. F. Kinney entertained the W. F. M. S. with her accustomed hospitality. Letters were read from missionaries in the field. Miss Camille C. Avery, from Denver, Col., a student in the Oread Institute, sang.

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She was formerly a choir singer in Denver. Tuesday evening the edifice was crowded to the doors to hear Dwight L. Moody discourse. His theme — that of the prisoners in our jails and prisons — seemed to run along the channel in which Mrs. Ballington Booth is talking nowadays; but there is plenty of room for both of them. He secured a large collection and sold a great many of his books. In these days of gospel dearth it is refreshing to hear a man like Moody, who never attempts anything in the essay or oratorical character, but just drives right along in the line of religion, irrespective of criticism, new or old. The Bible as the fathers used it is good enough for him. This church and the local Post of the G. A. R. have suffered an irreparable loss in the unexpected death of Dr. B. F. Clough, who has been for many years the surgeon of the Post and a faithful member of Trinity. Embolism, developing first in the forefinger of his left hand, resulting in or necessitating the amputation of the finger, and later the loss of his left arm, was the cause of his death, which took place on Monday, the 8th inst., early in the morning. His funeral, largely attended by his friends and by the members of the Post in a body, was held in the church, the 10th, Pastor King officiating and giving a very touching and appreciative sermon on the event. Our hearts go out to the widow, who, bereft of husband and daughter, now pursues her journey alone.

Grace. — Dr. Brady proclaims himself an expansionist, a position in which he will find himself pretty well supported among the Methodists of Worcester. He does not purpose to give up the preaching service on communion Sunday, in which decision all of us, so far as heard from, coincide. The Anti-Cigarette League of this city held a public meeting in the vestry, the 8th, under the direction of Mr. C. E. Slocum. The exercises were highly creditable to the boys, and we hope such work may be efficacious in keeping them from the almost universal evil of smoking. A multitude of friends gathered to celebrate the golden wedding of Mr. and Mrs. Azariah Ware at their home on Blossom St., Monday night, May 8. There were many gifts, and, what was best of all, a depth of regard and love for the good people that must make all their remaining years those of pleasure.

Swedish, Thomas St., will have to practically rebuild its edifice on account of the extension of Commercial St. The amount received from the city will go far towards paying for the elegant structure contemplated. The annual meeting of the society revealed an exceedingly healthful condition, with debts and bills all paid and a membership of nearly 400 persons. At Quinsigamond Pastor Whyman is active in his efforts to prevent the location of another rum-shop in that locality.

Webster Square. — The League had an enjoyable evening at the home of T. J. Howard, recently.

Coral St. — A series of Gospel meetings are in progress, in the line indicated at the reception given to the pastor.

Laurel St. — The social given by the Ladies' Circle was enlivened by the presence and voices of Miss Wilson and pupils from Maysville, S. C.

City Mission and Church Extension Society has had its annual business meeting, and, of course, continues Rev. Alonzo Sanderson as superintendent; also A. B. F. Kinney as president. It is doubtful if either place could be filled by another.

Preachers' Association. — At the annual meeting Rev. Alexander Dight, of Webster, was made president; H. H. Paine, of Worcester, vice-president; B. F. Kingsley, also of this city, secretary and treasurer. The executive committee consists of Revs. J. B. Brady, Nels Eagle and A. M. Osgood, the latter of Clinton.

Oxford. — The return of Pastor Everett for a fifth year was made the occasion of a most enjoyable and enthusiastic reception, May 8. The coming year bids fair to be memorable in the annals of this church.

QUIS.

Cambridge District

Trinity, Charlestown. — Sunday, May 7, was a day of special interest to this church. At the communion service in the morning a letter from Bishop Mallalieu announcing the formal union of Monument Square Church with Trinity was read by Col. W. H. Oakes. After appropriate remarks by the pastor, the members of the united church were asked to rise and unite in singing, "Blest be the tie that binds." A very large number partook of the communion that followed. Despite many and serious difficulties, the united church is looking hopefully toward another year of aggressive work in this community. Rev. R. F. Holway, pastor.

Harvard St., Cambridge. — The Conference year opens pleasantly and with many indications of success under the pastorate of Dr. E. M. Taylor. At the May communion service 8 were received on probation, 12 into full membership from probation, and 6 by letter. At the first quarterly conference the appropriations for pastor's salary and musical expenditures were increased. The John A. Logan Post, G. A. R., will hold Memorial Day services with this church, Sunday, May 28, the pastor delivering the address.

Flint St., Somerville. — A largely-attended reception was given the new pastor, Rev. George F. Durgin. Rev. and Mrs. J. H. Stubbs, of Faulkner, and Mr. and Mrs. E. F. Smith assisted Mr. and Mrs. Durgin in receiving. Neighboring pastors were well represented. A pleasing musical program was rendered, and refreshments were served.

Natick. — The John Eliot chapter of the Epworth League began its celebration of the tenth anniversary by an elaborate banquet on Friday, May 5. A turkey supper was provided, over three hundred tickets were sold, and a handsome sum was netted to be applied on needed improvements in the League room. The speakers were Hon. John L. Bates of Boston, Mr. L. L. Dorr of Woburn, president of the Cambridge District League, and Dr. James Mudge, pastor of the church. Miss Minnie E. Shattuck, president of the chapter, presided in excellent style. Hon. Geo. S. Weymouth, Representative to Congress from this district, whose mother was a Methodist, sent $10 as a contribution and a very interesting letter, which was read. Delightful music was furnished by the Vivian Quartet, and all enjoyed themselves. The League is flourishing and growing.

Five of the young people united with the church Sunday, May 7. The congregations are increasing. They greatly enjoyed two excellent sermons from Dr. J. J. Tigert, of Nashville, three weeks ago. The new Conference year starts off very well indeed.

West Fitchburg. — Rev. L. W. Adams and family were tendered a reception in the church, Tuesday evening. A large number of the parishioners were present. When all had become acquainted with their pastor, the people assembled in the main auditorium, where a short musical program was rendered and remarks made by Rev. F. A. Macdonald of the Beth-Eden Baptist Church and Rev. W. G. Richardson of the First Methodist Church. The musical program included an organ selection by Charles Hartley; solo, Mrs. E. L. Wallace, Miss Gertrude Pearce, pianist; piano duet, Misses Gertrude Pearce and Ada Coggswell. Refreshments were served immediately after the concert by the ladies' sewing circle and a social hour enjoyed. The fine parsonage has been newly carpeted and put in perfect repair. The result of the Easter sale by the ladies enabled them to pay $200 on the mortgage. The membership are enthusiastic in the various branches of church work, and in connection with the pastor are aiming to make the new Conference year one of great success.

Lynn District

St. Paul's, Lynn. — On Wednesday, May 3, an enthusiastic reception was given to Rev. T. Corwin Watkins, D. D., and his family. On Sunday morning 5 were received on probation. A revival still prevails in the church, with seekers at all the Sunday evening services.

Maple St., Lynn. — The year opens with revival interest. Ten have risen for prayers since Conference, and new voices are heard in the meetings. The Lynn *Item* says: "One of the most enjoyable social affairs which ever took place at the Maple St. Church occurred there Thursday evening, May 4, when the several organizations connected with the parish tendered a reception to welcome the pastor, Rev. Edward E. Small, who returns for the fourth year. The chapel was tastefully decorated for the occasion. Located on each side of the chapel were tables containing a lunch, which was served in abundance. After all had shaken hands with the pastor and his wife, Frank A. Turnbull, president of the League, stepped to the platform and, upon gaining the attention of the pastor, addressed him, and presented him, in behalf of his parishioners and friends in the community, with a very nice Columbia bicycle from the establishment of Whitney & Pollard. Mr. Small was extremely sur-

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prised and thanked the donors for their kind appreciation. His wife was presented by Miss Helen Dorr, in behalf of the friends, with an umbrella, a half-dozen silver spoons, and a beautiful bouquet. The remainder of the evening was passed in a pleasant way, and singing concluded the affair."

People's Church, Newburyport. — On Monday evening, May 1, the pastor and wife, Rev. and Mrs. Jerome Wood, were tendered a reception by the members of the church. The vestry was tastefully decorated with palms, flowers and plants. A mixed quartet rendered several choice selections, and Miss True gave two excellent readings. Addresses were made by Rev. W. A. Wood, pastor of the Washington St. M. E. Church, Rev. Mr. Alger of the Whitefield (Congregational) Church, and the pastor. Light refreshments were served by the ladies.

Everett. — The Everett *Republican* of April 29 contains an appreciative editorial mention of Rev. C. M. Hall's return to the First Church, that city, highly commending his preaching and work.

Swampscott. — Rev. Thomas E. Chandler, the new pastor, was given a hearty welcome in the vestry of the church, Wednesday evening, May 3. The members of the church were present in large numbers, and Rev. L. A. Palmer, pastor of the Baptist Church, Rev. W. E. Gardner, rector of the Church of the Holy Name, and Rev. George A. Jackson were present to extend the right hand of fellowship. A pleasing musical and literary program was rendered, and addresses of welcome were given by L. H. Cahoon on behalf of the official board, by W. B. Adams for the Sunday-school, by Mrs. Marshall for the Ladies' Circle, and by H. W. Coffin for the Epworth League. Mr. Chandler responded to the words of cheer, after which refreshments were served.

Tapleyville. — The Epworth League of this church gave a reception to the pastor, Rev. H. B. King, on his return for another year. Mr. and Mrs. King were assisted in receiving by Miss Ethel Whitten and L. W. Sanborn. Rev. W. N. Richardson, of Beverly, opened the exercises with prayer, and addresses were made by H. William Hook, C. H. Gilliland, Miss Whitten, Mr. Richardson, and Rev. W. M. Ayres. Mr. King responded happily. Well-rendered solos and duets were interspersed, and refreshments served.

Methodist S. S. Workers' Union. — The regular monthly meeting of the Methodist Sunday-school Workers' Union was held in the vestry of Bromfield St. Church, Monday evening, May 8. A reception was tendered to the new Methodist pastors of Boston — Rev. L. H. Dorchester of People's Temple, Rev. John Galbraith of Bromfield St., Rev. Franklin Hamilton of Temple St., Rev. E. T. Curnick of Baker Memorial, and Rev. J. P. West of Egleston Square. After some very happy remarks by these gentlemen, the question, "How can we Secure the Attendance of the Members of our Sunday-school at the Morning Preaching Service?" was discussed by Rev. G. H. Clarke, Rev. J. D. Pickles, Rev. J. M. Leonard, and others. Music was rendered by Miss Mary Louise Gerrish, of Roxbury, with Miss Isabel F. Gerrish, accompanist. At this meeting nine names were added to our list of members.

Wm. F. Mooers, Sec.

Springfield District

[The correspondent for Springfield District is Rev. A. H. Herrick, of Chicopee Falls. All items of church news designed for this column should be sent to him. In order to their insertion in a given issue, they should reach him as early as possible in the week preceding.]

Important. — The presiding elder of this district wishes me in this way to call the attention of all preachers-in-charge to the necessity of immediate attention to the apportionment for General Conference expenses, which the Commission on Entertainment of said Conference earnestly request should be raised before July 1. There are peculiar circumstances in connection with the approaching session, arising from the probable seating of a large number of provisional lay delegates, which make it imperative that provision for expenses should be made at once. Dr. Knowles will very soon send out the apportionments to the several charges. Meanwhile, we may estimate that they will be about the same as for the Episcopal Fund.

Springfield Preachers' Meeting. — On April 24 Rev. A. H. Herrick read an essay on the subject, "What would Martin Luther Believe and Do Today?" On May 8 the meeting listened to a paper by Rev. A. C. Skinner, on "Isaiah's Ideal King." These meetings have a good attendance, and, with a carefully-prepared program, which of late is mapped out months in advance, are profitable. Some faces that have been usually seen are missed, and others have come in their stead; but the meeting is pursuing the even tenor of its way, with the same brotherly greetings, with like careful preparation by speakers or essayists, and with frank, brotherly words of favorable or adverse criticism, as heretofore.

West Springfield (Merrick). — The newly-appointed pastor, Rev. F. M. Estes, reports that he finds a pleasant field of labor. Rev. A. W. Baird (whose enforced cessation of labor for the coming Conference year is a grief to us all) left all interests well cared for. To enter upon the heritage left by such a man as Mr. Baird is no small responsibility and no small privilege; and we hope for pastor and people a most excellent year.

Chicopee Falls. — On May 3, the Ladies' Vestry Circle gave to the pastor, Rev. A. H. Herrick, and his family a very pleasant reception, much appreciated by them on their return for a second year. The experience of the year past has assured them that their lot is cast among an earnest and kindly people, for whom they quickly conceived a deep regard. On May 7, Rev. Dr. W. F. Oldham was with this church in the morning, preaching a most excellent sermon. The annual missionary subscription was taken, and, thus early in the year, this church has assured a good contribution to this most important of all the benevolences. The membership of the Sunday-school is 302, and the attendance on May 7 was 225.

Springfield, Trinity. — Rev. A. C. Skinner is giving a series of Sunday evening addresses on "Focal Bible Facts." The two subjects thus far treated are: "Beginnings of Things" and "The Fall of Man." On April 30 the attendance at the Bible school was 325. On that occasion "graduation day" exercises were held, twenty children graduating from the primary to the main school, with appropriate services and neatly printed programs. The pastor, in the weekly *Chimes*, of which several hundred copies are distributed on Sundays, calls attention to the importance of the prayer-meeting and to the activity of the League.

Mittineague. — On Easter Sunday the services included a hymn composed by the pastor, Rev. H. G. Buckingham, who also preached a sermon on the "Resurrection." The pastor greatly enjoys his association with this church, and the attachment is mutual. He preached, May 7, the first of a series of five sermons on the "Apostles' Creed." The choir gave, on April 28, their second annual concert, under direction of Frederic Goodwin, of Springfield. Mr. Raybold, director of the choir, promises a free concert to be given soon. On May 7, 2 persons were received into full membership from probation and 3 by letter. The church has made provision for its expenses for the Conference year now beginning.

Orange. — This church gave the new pastor, Rev. James Sutherland, a reception on May 5. The entertainment was provided by the Epworth League and the Juniors. The church was finely decorated, and a large company was present to greet the new pastor and his family. The local pastors extended a hearty welcome to Mr. Sutherland, who replied appropriately. Refreshments of coffee and cake were served, and all enjoyed a social time.

H.

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Norwich District

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year's labor together. A financial system has been adopted — and, better still, is being worked; hence the temporal interests of the church are on a substantial basis. The church is soon to be re-carpeted and re-cushioned; some needed furnishings and repairs for the parsonage are also in the plans for the near future. The pastor, Rev. W. C. Newell, has made his *debut* in the field of au horship, and "The Truth about Hell," published by Eaton & Mains, is having an extensive sale, not so much among those who are going there, as among those who are seeking to go in the opposite direction. This "concise, practical, unprejudiced, and thoughtful examination of the question: What is the truth about hell?" is to come up for review at the June District Preachers' Meeting.

North Grosvenor-Dale. — The new pastor, Rev. C. T. Hatch, has received a warm and hearty welcome, and the work opens up with much promise. Mr. Elijah C. Perrin has recently given the sum of $250 to the Board of Conference Home Missions and a like sum to the Woman's Foreign Missionary Society. The decided advantages of this kind of ante-mortem benevolence over the more common post-mortem legacy disputes and disappointments, might profitably commend itself to a larger number of the Lord's stewards.

Old Mystic. — The ministry of Rev. Albert E. Legg, who was received on trial at the last Conference and appointed to the pastoral care of Old Mystic, opens most auspiciously. The people have welcomed him with open hearts, and it is a clear case of Christian reciprocity. Mr. Legg will graduate from Wesleyan University in June.

Willimantic Camp-meeting. — Arrangements are already under way looking to the spiritual success of this year's meeting, which will open Monday evening, August 21. Presiding Elder Bates is planning to press every part of the meeting to the highest possible efficiency for spiritual results. Laymen's Day and Epworth League Day will receive special emphasis along

[Continued on page 644]

For a Nerve Tonic

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This Will Interest Many

F. W. Parkhurst, the Boston publisher, says that if any one who is afflicted with rheumatism in any form, or neuralgia, will send their address to him at Box 1501, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured. Hundreds have tested it with success.

CHURCH REGISTER

HERALD CALENDAR

Providence Dist. Pr. Mtg., June 5-6
Rockland Dist. Min. Asso. at Boothbay Harbor, June 26-28

POST-OFFICE ADDRESS

Rev. E. W. Belcher, North Tisbury, Mass.

PULPIT SUPPLY. — Pastors or others desiring to secure a supply for one or more Sundays during the summer months may communicate with Rev. E. L. Whitcomb, Leominster, Mass. He is strongly endorsed by his presiding elder, Dr. G. F. Eaton, and will render most satisfactory service.

SINGING-BOOKS. — One of our Sunday-schools has forty-six second-hand singing-books, entitled, "The Wreath of Praise," which it desires to give to some needy school. Write J. L. Bowlby, 3 Harvard Place, Somerville, Mass.

W. H. M. S. — All auxiliaries and friends of the Woman's Home Missionary Society are cordially invited to the annual reception of Mrs. A. C. Clark in the Immigrant Home, 72 Marginal St., East Boston, Wednesday, May 24, from 3 to 7 p. m. Cake and ice cream for sale. O. L. MANSFIELD.

REOPENING AT TOPSFIELD. — The Topsfield M. E. Church will be reopened on May 21. In the morning at 10 30 Rev. Geo. H. Perkins will preach. At 2 30 p. m. the Epworth League and Sabbath-school service will be held. Rev. J. F. Mears, a former pastor, is expected to speak, with others. At 7 30 Mrs. Jeanie McMeetin Mason and others will speak. Special music.

NEW ENGLAND TRAINING SCHOOL. — The Commencement exercises of the Training School connected with the New England Deaconess Home will be held at Tremont St. Church, Boston, at 2 30 p. m., Tuesday, May 23. An interesting program has been arranged. The address will be given by Rev. E. S. Tipple, Ph. D., of New York city, upon "The Supremacy of Service."

W. F. M. S. — The regular monthly prayer-meeting of the W. F. M. S. will be held Wednesday morning, May 24, at 11 o'clock, at 36 Bromfield St, Room 29. Miss Louise Manning Hodgkins will lead. All are cordially invited. Mrs. S. F. WAGNER, Pres.

CANTATA. — Thursday evening, May 25, some seventy children, under the direction of Mrs. Leslie F. Keene and Mrs. George L. Sawyer, will give a cantata in Norfolk Hall, 328 Washington St., Dorchester, for the benefit of the new M. E. Church soon to be erected on Washington St., corner of Dakota St. In addition to the cantata a fine musical and literary entertainment will also be given by first class talent. Tickets, adults, 25 cents; children under twelve, 15 cents. Doors open at 7; commence at 7.30.

BOSTON PREACHERS' MEETING. — Revs. John Galbraith, E. T. Cusick and A. P. Sharp, and Rev. J. E. Robins, of the N. H. Conference, are the leading speakers for Monday next. A theme of vital interest — "The Alleged Decline of Methodism" — is to be discussed.

UNION MATERNAL ASSOCIATION annual meeting in Park St. Church vestry, Tuesday, May 23, from 9.30 a. m. to 1 p. m. A paper by Mrs. G. W. Tyler, on "Reading," will be followed by discussion. Addresses are also expected from Mrs. F. E. Clark and Miss Hodgkins. Mrs. E. J. FARWELL, Sec.

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OBITUARIES

Why, Death, what dost thou here
This time o' the year? . . .

Dark Death let fall a tear:
"Why am I here?
O heart ungrateful, will man never know
I am his friend, and never was his foe?
Whose the sweet season, then, if it be not mine?
Mine, not the bobolink's, that voice divine
Chasing the shadows o'er the bending wheat;
'Tis a dead voice, not his, that sings so sweet.
Whose wanhope pales that nun-like lily tall
Beside the garden wall,
But hers, whose radiant eyes and slender grace
Sleep in the grave that crowns yon tufted hill?
All hope, all memory,
Have their deep springs in me,
And love, that else might fade,
By me immortal made.
Spurns at the grave, leaps to the welcoming skies,
And burns a steadfast star to steadfast eyes."

— *Clarence Cook.*

Howard. — A good soldier of Jesus Christ received his final promotion when Rev. Emory Adams Howard, on March 7, 1899, passed from the West Medway parsonage to the many mansions above. He was born in a Methodist parsonage in Guilford, Vt., Nov. 2, 1836, his father, Rev. A. K. Howard, being a member of the Vermont and later of the New Hampshire Conference.

Mr. Howard was converted when but a lad, at a little camp-meeting held by his father and some of the neighboring preachers. While attending the Newbury Seminary he was licensed as an exhorter by Rev. Silas Quimby. He left Newbury at the breaking out of the Civil War to enlist in the 1st Vermont regiment, and after his term of service had expired, he again enlisted as sergeant in the 12th Vermont. He was a brave and faithful soldier, and since the war has been a loyal patriot, anxious to promote the best interests of the veterans, and ever jealous for the honor of the flag.

Returning home he taught school and attended the Seminary at Tilton, N. H. It had long been his father's prayer that one of his sons might enter the ministry, and when his oldest son gave his life for his country, he saw with great pleasure his second son preparing to give himself wholly to the work of the ministry. He had been licensed as a local preacher in 1862 by Rev. Elisha Adams, and in 1866 Mr. Howard entered the Institute at Concord, having been ordained a deacon by Bishop Simpson at Keene, N. H., the preceding spring. During the year at Concord he supplied at Antrim, and in 1867 he moved with the Theological School to Boston, and supplied at Townsend, Mass. He entered the New England Conference in 1869, and was appointed to Newton Lower Falls. In June of the same year he was graduated from the Theological School. The following December he was married to Miss Lucy J. Merrill, a teacher in the Seminary at Tilton, whose acquaintance he had made when both were students in that institution. It was a remarkably happy marriage. No knight was ever more chivalrously devoted to his lady-love than was Mr. Howard to the gifted woman who had linked her life with his. Three daughters, just at the threshold of womanhood, and their mother make up the bereaved family.

Mr. Howard was an earnest worker. Loyal to the right at all times, he dared to rebuke evil wherever he saw it. He had little patience with lukewarmness, and was sometimes so zealous as to provoke criticism; but he never failed to draw around him, in every church, warm and faithful friends. His work in Whitinsville is still remembered by a loyal and devoted people, for he succeeded not only in preparing the way for a new building, but also for a larger growth for Methodism in this intelligent and enterprising community. While serving this church he was sent as a representative to the General Court, where, as everywhere else, he was an ardent advocate of temperance and reform. At Dedham he raised the money to build the parsonage which has since been the pastor's home. At the close of his second year in Newburyport, on account of the poor health of his wife and his own physical condition, he asked for a supernumerary relation, which he held for four years.

His heart was in the work of the ministry and he loved his brethren in the Conference; and these years when he was compelled to be out of the regular work were a great privation to him. He did what he could. He supplied the Methodist Church at East Kingston and the Congregational Church at Salmon Falls. During these years he and his family were connected with the Washington St. Church, Newburyport, where his presence was a great help and joy to the pastor.

Resuming effective work in 1895, he was sent to Charlton City, and in 1898 to West Medway. His last appointment was a difficult one, but he threw himself heartily into the work of the church, and identified himself with all the interests of the town.

His sickness only lasted ten days. He died — as he had often expressed a desire to do — in the harness. Going out of the church after preaching, Feb. 27, he wrote in his diary his last record: "1 Cor. 13: 13. Good time, though sick." When told by his physician that he might not outlive the day, he said: "It's short notice, but it's all right." His body rests with his father and other kindred in the beautiful cemetery at North Charlestown, N. H.

HENRY B. SWARTZ.

Barton. — Hon. Levi Winter Barton, son of Bezaleel 2d and Hannah (Powers) Barton, was born, March 1, 1818, in Croyden, N. H., and died, March 10, 1899, at Newport, N. H., aged 81 years and 9 days.

For nearly half a century, Mr. Barton has been a conspicuous figure in the legal profession, the political life and the Methodism of New Hampshire. He illustrated the advantage of being "well born." On his mother's side he was of the lineage of Le Poer, a brave Norman, who is recorded in "Battle Abbey" as one of the commanders at the battle of Hastings in 1066. His Barton ancestors were of vigorous English stock who settled in New England about 1638-'40. Four of the Bartons served our colonies in the Revolutionary War, the senior of whom was killed at Bunker Hill.

Before Mr. Barton reached his majority, his father died. Then the support and training of the family devolved upon the mother, whose force of character, piety and executive ability were unsurpassed. Out of this rare stock, guided and inspired by such a mother, compelled to industry, economy and self-reliance, he evolved a noble manhood. With scanty funds, but with muscle, courage and praiseworthy ambition, he wrought his way through college, graduating at Dartmouth in 1848. The next three years he was Academy principal, postmaster and law student with Judge Kittredge, at Canaan. In 1851 he completed his legal studies with Metcalf and Corbin of Newport, and was admitted to the bar. In 1854 he became law partner with Hon. Ralph Metcalf. When the latter became governor, he formed a partnership with S. L. Bowers, Esq. Though an able and successful lawyer, he loved the sunshine and the soil. He has done much to develop and adorn the beautiful village of Newport. Sullivan County made him register of deeds from 1855 to '57; and county solicitor from 1859 to '64. He was State representative in 1863, '64, '75, '76 and '77; and State senator in '67 and '68. During all of these seven years he was a member of the judiciary committee, and its chairman for five years. As leader of the Republican forces in the House, during the war period, he defeated every attempt to obstruct patriotic legislation. The Republican press of the State gave him great credit for his devotion and ability as a legislator, and urged his nomination to the national Congress. A writer in the *Granite Monthly* (May, 1879) says: "Through all these years of political life he presents a record without a blemish."

He was a man of commanding and winsome presence. His voice was pleasant, and his speech fluent and magnetic. In the family and the social circle his conversation was exceptionally fascinating. He was an eloquent advocate of temperance, and rigidly practiced it himself. He instinctively espoused moral and social reforms.

At the age of twenty-one he married Miss Mary Pike, of Newport, who died the next year, leaving an infant son, who became Col. Ira McL. Barton, now deceased. In 1852 he married Miss Lizzie F. Jewett, a cultured Christian lady, who survives him. Their children are: Herbert J., professor of Latin in the University of Illinois; Florence F., late teacher of elocution in the Concord city schools; Natt. L., a conductor on the L. I. R. R.; and Jesse M., recently admitted to the bar.

For many years Mr. Barton has been a member of the Methodist Episcopal Church. He was that kind of an appreciative listener who always stimulates the preacher. For the past few years his age has somewhat affected his powers of body and mind, but he held fast to his religious convictions and habits. He never ceased to resort to that "holiest of all" sanctuaries, the family altar. The Sunday morning before his death he thought his family were all present. He read a portion of Scripture and prayed. His wife heard him reading from the kitchen, and on coming in found him on his knees. It was a most affecting prayer — the most sacred to her she ever heard. He closed with the Lord's Prayer, as usual, in which she joined. This scene, "quite on the verge of heaven," is a priceless memory.

His funeral was held at the church, on election day. Out of respect the town meeting adjourned during the services. The local members of the bar and a goodly number of the representative people of the town were present. The solemn ceremonies were most tenderly and fittingly conducted by the pastor, Rev. H. D. Deetz, assisted by Rev. C. W. Dockrill, a beloved ex-pastor.

Such lives are a profitable study. They teach us that the lowliest may rise to eminence and power; and that to love God, to hate evil, and to exalt virtue, wins the affectionate regard of one's family, church and state. The end of such is peace; and their memory is blessed.

JOHN W. ADAMS.

Holmes. — R. Bradford Holmes was born in North Brookfield, Mass., July 20, 1838, and died in the same town, Jan. 17, 1899.

At the age of seventeen he united with the Methodist Episcopal Church. In 1862 he was married to Miss Martha E. Cleveland. Four children were born to them, of whom two are living — Adith and Grace.

Mr. Holmes was a good man and faithful in every work to which he was appointed. The church honored him with the offices of trustee, steward, class-leader, Sunday-school superintendent and local preacher. He also served his country in the civil war. In every place he was conscientious, uncomplaining, humble and generous. He loved the church and made sacrifices for it both with his time and money. He could endure more opposition and fault-finding and keep calm and sweet-spirited than any other man the writer has ever seen. Bradford Holmes succeeded in self-government to an extent few men attain.

He was an ardent lover of the Bible and read it every day. To him it was indeed the Word of God. He believed its doctrines and was familiar with its promises; and he believed them with a faith as simple and true as that of a child. He was also a man of prayer, and spent much time in this exercise. He loved to be alone with God and open his heart to Him in secret prayer as a child to a father.

To some he appeared unsocial; but to those nearest him he was known as a man all absorbed

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in spiritual things, especially the wonderful power of the blood of Christ to cleanse the heart from all sin. In religious meetings he was active, ready and willing to offer prayer or speak of Jesus. On these occasions his testimony was definite, clear, and strong, yet humble, giving all glory to God by whose grace he was saved and kept. Mr. Holmes lived in a spiritual atmosphere. Whether at home, in the shop, at church, or walking alone on some errand for his Lord, he had communion with God. Like Enoch, he "walked with God."

Never strong in body, yet of remarkable nerve and perseverance, he kept up when others would have rested and recruited strength. His strong will kept him moving in some good work, and when the end came it was sudden; but he was ready. Death never found a man more resigned to the will of God. As in life, so in death, his testimony was: "God has kept His word to me."

His widow and children are looking to the same God and are kept and comforted.

N. L. PORTER.

Baker. — Annie B. Baker was born in Bristol, Me., Feb. 17, 1825, and died in Orrington, Me., on the morning of Thursday, Jan. 5, 1899.

She was the daughter of the late Chandler and Betsey Bearse, of Bristol. She was twice married. Her first husband was Charles M. Jordan, of Orrington, well known and much respected throughout Eastern Maine. Her second husband, Washington Baker, who survives her, feels deeply his loss; but his faith takes hold on God, and while passing under the rod he submissively says, "Thy will be done." We bespeak for this worthy and highly esteemed brother the prayers of the whole church, that God's comforting grace may abound towards him in his great sorrow.

Mrs. Baker was a woman of more than ordinary intelligence. She was for many years a popular and successful teacher in the public schools of Maine. Her death is greatly lamented by a large circle of friends, and by the society of the Methodist Episcopal Church at Orrington. C.

Hall. — Henry Clay Hall was born at Newport, R. I., Oct. 14, 1833, and died at Willimantic, Conn., Jan. 17, 1899.

When, in some lucid moments, he was told the fatal nature of his disease, he acquiesced without a murmur, dictated messages, distinct and tender, for loved ones near and far, and soon passed on to be with God.

It is easy to estimate this simple, unaffected man at his true value. He was as transparent as sunlight. His life was an open book. He never failed to speak and act with the utmost sincerity. He was frank to a fault. There was no reserve, no complexity of motive.

He was a man of stanch integrity. He dealt with men in the marts of trade without dishonesty. He was a model of industry and probity. In times of financial stress that tried men's souls, he stood like a rock in a storm-swept sea. From the pinnacle of his business career the plummet hangs precisely perpendicular.

He was a man of abounding generosity, unselfish to the very centre. For more than a quarter of a century he was the unfailing friend and supporter of Methodism in her wide-reaching benevolences. It is worthy of note that, although naturally impulsive, yet in his contributions he was most methodical. He gave according to principle. He calculated for Christ and the church. It was only necessary for one to suggest the channels through which his liberalities should flow.

He was a man of unusual sympathies. They were as swift and full as a woman's. His genial face invited approach and did not belie the beating heart. Unsuspected gentleness and good-will slumbered in his soul and at the softest call they were awake.

But it was in the home circle that virtue shone resplendent. To even an occasional visitor the veil was lifted from a charming home relation. Here he would unbend. He divested himself of those "defences worn in the day's battle." He was the fond husband, the devoted father, the companionable, playful, happy man, one to be trusted and loved.

These were some of the human excellences of Henry C. Hall. His confidence, however, was not in these — it is doubtful whether he realized the possession of them. He did not parade himself as a saint, but rested, as a sinner, in the merits of a merciful and mighty Saviour. To the bereaved wife and children memory ministers like a medicine and the consolations of God are not small. L. G. HORTON.

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ELON FOSTER, 1855, New York Conf.; b. Moretown, Vt., June 22, 1833; d. Brooklyn, N. Y., Nov. 15, 1898.

EMORY ADAMS HOWARD, 1869, New England Conf.; b. Guilford, Vt., Nov. 2, 1837; d. March 7, 1899, West Medway, Mass.

GILBERT CHADWICK OSGOOD, 1874, New England Conf.; b. Barnstable, Mass., April 4, 1847; d. Norfolk, Mass., March 26, 1899.

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The Conferences

[Continued from page 607.]

the lines indicated. It is not too early for churches and Leagues to begin to plan and pray towards a great spiritual victory at Willimantic that will successfully inaugurate the Twentieth Century Movement on Norwich District.

SCRIPTUM.

New Bedford District

Whitman. — Rev. George E. Brightman, the newly-appointed pastor, and family received a hearty welcome from this loyal people. A reception, under the auspices of the League, was given April 26. The seats were removed from the auditorium and a lecture-room, and the two transformed into beautiful parlors. The floral decorations were elaborate and artistic. Ryder's orchestra furnished music. The Harmony male quartet, the church quartet, and Mr. and Mrs. Keene rendered vocal selections. Mrs. White read. The churches of the town were well represented. More than three hundred persons were present during the evening. Refreshments were served, and congratulations extended. Altogether it was one of the pleasantest affairs among church circles that the town has seen in a long time.

On Arbor Day a very touching and significant service was held. The church planted a beautiful maple tree in the yard between the church and parsonage, in memory of Oscar Ellis Johnson, son of the former pastor, Rev. O. E. Johnson. The hour (7 o'clock P. M.), the remarks by the pastor, the singing by children of the Sunday-school, the loving significance of the whole service, made it one long to be remembered.

Fairhaven. — At the May communion 19 were received on probation, 1 in full, and 4 by letter. Of the probationers ten were young men — seven members of one Sunday-school class. Two families were represented by three each. Three pairs of brothers stood side by side and a mother and son. Over one hundred partook of communion. Miss Cassie L. Smith, evangelist, who labored with this church in March, was present during the day and conducted the evening service. The revival spirit is still present. Rev. S. E. Ellis, the pastor, is beginning his fourth year.

Fall River, Summerfield Church. — Rev. O. E. Johnson, the new pastor, is entering heartily into his work. With the assistance of the deaconess the field is being rapidly covered by pastoral calls. Improved financial conditions in the city are being felt in church circles. The Ministerial Association will hold its June meeting with this church. The district stewards' meeting will also be held here. The pastor is to be the orator, on Memorial Day, at Hanson, Mass., being invited by the G. A. R. Post of that place.

L. S.

VERMONT CONFERENCE

St. Johnsbury District

All the principal charges made accessions on the occasion of the May communion. Most had baptisms. A large number of letters were received and published.

Receptions. — New pastors have been very cordially received on every hand. Formal and most generous receptions were tendered at *St. Johnsbury* and *Lyndonville* on Friday evening, May 5. Hearty welcome was voiced in both places by representatives of the local church, and by the clergy of other denominations. These greetings were very happily responded to by the new pastors. Music was furnished and collations served. Other places have like plans for a later date.

Barton parsonage has a new daughter, born on the morning of Conference adjournment — Miss Florence Esther Douglass. This birth gives "another wee sister" to as interesting a group of children as can anywhere be found in a pastor's family.

Newport will have a supply for Sunday, May 14, while Pastor Hamilton takes a well-earned rest for a Sabbath at Woodstock. On the trip he will attend to certain business interests at White River Junction and other points. It will be a long day before the Conference will pay its debt to Mr. Hamilton for his royal services in Conference entertainment this year.

Lyndon has been making extensive repairs on the parsonage, and the pastor is just getting established in the new home. The work on Conference statistics has taken a large part of his time since Conference.

Danville proposes immediate repairs on the church. Pastor S. G. Lewis is starting off with favor. Very high commendations of his preaching are coming in from all sides. He drives a "coupe" with a family of six these matchless May days.

Newport Centre. — Rev. W. C. Robinson will supply Newport Centre and reside there for the year.

West Concord and *Gaskill's.* — Rev. J. E. Knapp takes on extra work, and is strong and hopeful for the fray. He will give services at *Victory* one-half the time Sunday afternoon, at 3 o'clock, fourteen miles from his home, while the presiding elder provides in various ways for his work at Gaskill's. Already two trips have been looking up the new field. A great epidemic of intemperance prevails in this lumbering region, but it is a hopeful omen that a stanch State's attorney was along with the presiding elder and Pastor Knapp in a reconnaissance of this region.

Marshfield smiles under the change of pastors. If every man would clear the way for his successor as the retiring pastor did here, and every charge make the effort to secure the "ducats" for the year that this charge has made, under the leadership of A. A. Hopkins, there would be more smiling all about.

J. O. S.

NEW HAMPSHIRE CONFERENCE

Manchester District

Wilmot. — The quarterly conference requested the appointment of the presiding elder as trustee of the Youngman fund, in place of Charles F. Trussell, deceased.

Henniker. — The people are glad to welcome Pastor Locke's return, as made evident by a good reception after the prayer-meeting, Thursday evening, at which a barrel of flour, fifty pounds of sugar and a good stock of standard articles of provision, were brought to the parsonage.

Fitzwilliam Depot. — This charge is working to improve its property. An effort is being made for the addition of a vestry department and the building of a bell tower for the bell provided by the will of Rev. G. S. Dudley. The pastor is greatly improving the parsonage property by spreading the "Klondike cliffs" in the rear of the house out into a nicely terraced lawn, and will build a "macadamized" (almost) driveway to the stable.

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